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MARCH, 1936





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—The late Dr. James E. Talmage.

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—Harrison R. Merrill.

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DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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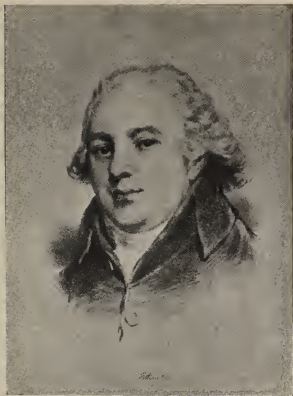
THE RISE AND PROGRESS OF OUR SUNDAY SCHOOLS

By Conway A. Ashton

Robert Raikes, Esquire, was standing in a narrow street on the outskirts of Gloucester City, Scotland, in 1780, his black three-cornered hat over his powdered wig, and lace cuffs showing from his coat sleeves. The 45 year old printer of *Gloucester Journal* was seeking a gardener and was waiting to meet a likely candidate. He sauntered along swinging his cane while his long blue coat swished like a skirt about his knee breeches. He stopped with his cane on the footpath and watched the dirty-faced children running in the street. In ragged clothes they romped, and from the mouths of even the small ones Raikes was astonished to hear oaths and curses more wicked than those of the rough seamen who came off the Severn River.

As he stood there, his deep heart obviously touched with pity for the little ragamuffins, a woman came to stand with arms akimbo in her doorway behind him. Turning and pointing his cane at the children, he wondered if they had not homes and parents, deploring their idleness and poverty. Volubly the woman replied, adding "Ah! Sir, could you take a view of this part of the town on a Sunday, you would be shocked indeed!" Raikes recounted the incident November 2, 1783, in his *Journal*.

Suddenly a light flashed in Raikes' mind. It must have been divine, for out of it Sunday Schools were started on the way toward becoming an international institution. Why not have these bare-legged children come to



Robert Raikes

some one who could teach them the Bible. He raised his head and smiled at the woman in the doorway, his face alight at his thought. "Can you direct me to some reading school teachers of good character?" he inquired.

He asked a Mrs. King in St. Catherine's Street if she would teach as many children as he would bring to her for one shilling. She promised. Three other homes were opened soon afterwards, but Mrs. King had the honor of starting the first. Robert Raikes enlisted the support of the parish grammar school headmaster, Reverend Thomas Stock. Mrs. King received an additional sixpence per Sunday from him. Moreover, Reverend Stock visited the schools each Sunday to keep them in order and to conduct the catechism.

Imagine gentlemanly Robert Raikes doing the first tracting for Sunday School. He particularly liked small boys, chucking them under the chin and smiling. Visiting the parents of poor children, he overcame objections by saying that if their clothes were suitable for the street, they were suitable for his Sunday School—if the children would come with clean hands and faces. He sought out only boys for his first Sunday School. Girls attended later. On this first Sunday you could have seen him trooping to St. Catherine's Street with his "ragged regiment," as it came to be known. Walking at the head of fifty or so assorted children, leading two fortunate ones by the hands, and laughing with them, he soon came to be called "Bobby

Wild Goose" among those who watched his little army go by.

To the small brick home of Mrs. King he led them. Off the footwalk he stepped into the one room on the bottom story. His regiment herded in after. The sunshine streaming through the broad window lighted the boys' faces as they sat on the floor. They had never been to school. Compulsory education was still 90 years away. They knew better the dimly lighted, poorly ventilated pin factories of the neighborhood where they and their brothers and sisters worked for a pittance of a wage 12 to 15 hours a day. From the curse-filled air of the factories and the teachings of the evil young men who were driven like beasts there, they had come. They sat under the rubicund face of benevolent Robert Raikes, who for all his kindness was not adverse to using his tasseled cane for misbehaviour. Patient Mrs. King had to teach them to read and write before they could study the stories of the Scriptures. As Raikes stated in the *Journal*, "The great principle I inculcate is, to be kind and good hearted to each other, not to provoke one another; to be dutiful to their parents; not to offend God by cursing and swearing; and such little plain precepts as all may comprehend."

That the Sunday School accomplished its purpose is evidenced by Raikes' account in





Gloucester, Girls' First Sunday School

his paper, "A woman who lives in a lane where I had fixed a school, told me some time ago that the place was quite a heaven upon Sundays, compared to what it used to be. The numbers who have learned to read and say the catechism are so great that I am astonished at it." The scholars were dressed better than before when Raikes spread his charity among them. He gave them buns and pennies and Bibles for prizes.

Raikes was not the first to institute Sunday Schools, but it was he who disseminated the idea far and wide through his *Gloucester Journal* so that before long Sunday Schools were established all over Great Britain. In 1802 a group of men in the City of London organized a society—the First Sunday School Union—to supply books and materials cheap, to train teachers, and to improve methods. Undenominational Sunday School Union exists today. St. Paul's Cathedral looks down Ludgate Hill upon it. The pictures, books, cut outs, and awards would delight the heart of any Sunday School teacher.

Among Latter-day Saints, Sunday Schools in the British Mission preceded those of the rest of the Church—except for one in Kirtland, Ohio, mentioned by Helen M. Whitney, and one in Nauvoo, remembered by Emeline B. Wells and others. Dates and names are not available, nor is there any record of the school held at Winter Quarters. August 6, 1840, Joseph Fielding addressed several questions to *Millennial Star* editor, Parley P. Pratt, from Bedford. Among the questions stated and answered pages 94ff., volume 1 of the *Star* was this, "Question

10th.—Would it be well to establish Sunday Schools in the Church? Answer.—Certainly: let the Elders gather the people together, old and young, every Sabbath day, in the streets, if no more convenient place offers, and teach them the first principles of the Gospel of Christ, viz.:—faith, repentance, and baptism for the remission of sins, for the first lesson; eating and drinking at the table of the Lord, laying on of hands for the reception of the Holy Ghost, the resurrection of the dead, and eternal judgment, for the second lesson; and, for the third lesson, let parents teach their children obedience, and train them in



Robert Raikes' Home

the way they should go; and, finally, let the Elders, Brothers and Sisters, all with one accord, teach their friends, neighbors, and all within their reach, those principles which will make them virtuous and wise unto salvation, and practice what they preach on the Sabbath and six other days in each week, even unto the end, and they will find it a very profitable school, and receive a glorious reward for their labours."

(To be Continued)

HAPPENINGS IN THE RELIGIOUS WORLD

(Digest from the Press Bureau of the National Conference of Jews and Christians)

MASS EMIGRATION OF GERMAN JEWS

There have recently been efforts made to aid those German Jews who have been affected by the restraints of the Nazi government. Last month, for instance, the leading Hebrew periodical in America advised a huge co-operative effort on the part of the Jews, the Catholics, and the Protestants, to further the cause. "What we are faced with," it said editorially, "is a problem common to the Catholics, the Protestants, and the Jews of the world, and can brook no indifference. We urge that the three groups study the means and proposals to meet that problem now, instead of resorting to piece-meal solutions."

A delegation of British Jews came to the United States in January last, to raise money for the project of moving German Jews to some place—it may be Palestine—where they can live in peace. The object of their mission was exploratory. They came to take counsel, so that the plan to promote emigration of Jews from the Reich might be carefully formulated.

"RAISING PIGS FOR GOD"

Raising money for religious purposes has always been a serious problem among the Protestant churches. All sorts of means have been suggested at various times for this purpose. And now comes a suggestion of co-operation among the farm-folk looking to this end.

Sentiment strongly favoring the co-operative movement was expressed by many of the leaders and ministers attending the National Conference on the Rural Church, who saw in this movement a non-revolutionary means of solving social and economic problems. The Conference was held in Washington, D. C. The sessions were taken up with the question of financing the rural church. Many speakers discussed co-operative movements in their areas.

The Reverend Dumont Clark, for example, of the Farmers' Federation, Asheville, N. C., which is an agricultural co-operative, told of its religious department, which is known as the "Lord's Acre." Each member of the church or Sunday School, he said, whether a cash giver or not, has a field or live-stock project. The produce is sold and the cash proceeds given to the church. He recounted the remarks of some of the children: "We're raising this pig for our Heavenly Father." He said that, besides bringing in money, this project makes people conscious of God.

CHRISTIANITY OR MOSLEMISM?

News comes from Cairo that a large increase of accessions to Islam from the Chris-

tian minority in Egypt has taken place as a result of the steady pressure exerted on every hand to solidify the Moslem control of affairs in the country. Last year it was reported that 1500 Christians had entered the Moslem community. This represents an increase of 200% over the average of the past few years. In other words, 1550 Christians were converted to Mohammedanism!

The tragedy of the Christian position, the dispatch goes on to say, is the un-Christian spirit of war and conquest, greed and selfishness, which these people see in the Christian nations with whom they are in ever-increasing intimate contact. They judge us by our own standards, and find us wanting. When they find individual Christians who are friendly and unselfish, and have a reason for their faith which is in harmony with modern knowledge, they respond and are ready to discuss the basis for such a living.

ARE WE HOLDING OUR OWN?

The middle class of America is tending toward "voluntary extinction," Dr. O. E. Baker, of the Bureau of Agricultural Economics, U. S. Department of Agriculture, told the National Conference on the Rural Church meeting in Washington January 15th.

Dr. Baker warned that the people of the United States are no longer reproducing themselves, since the average number of children per family is now a little less than three. He pointed out that 15% of women do not marry, 15% of those who do marry are childless, and 15% of births do not reach the marriageable age. Unless we allow immigration or a rise in the birthrate occurs, our population will not even remain stationary, he declared.

The rural population, he said, is holding its own, because of the return of young people to farms and the retention of 2,000,000 who, in normal times, would have gone to the cities. He emphasized that urban life for more than a century has been associated with a declining birthrate, and that everywhere the rural birthrate is higher. The decline, he added, is not wholly due to knowledge of birth-control, but to the striving spirit of capitalism, which sacrifices children to a higher standard of living. Rural people, he said, are willing to sacrifice for children and to judge people by what they are rather than by what they spend. In the country the child is an economic asset; in the city, a liability. The rural philosophy of life tends toward survival, the urban toward extinction. The proportion of old people, he went on, is increasing in our population, and the coming decline in numbers will bring a decline in hope and courage. If we continue as at present, Dr. Baker declared, the fate of the ancient Roman empire will be ours.

MOTHERS' DAY PROGRAM

SUNDAY, MAY 10, 1936

Opening Song, "Love at Home."

Prayer, by a Father.

Song, "O My Father." (3rd verse.)

Sacrament Service—Appropriate organ music.

Theme for Mothers' Day Program:

THE MOTHER HEART

(The following program can be produced without expense and with very few properties and no scenery. A small platform or stage will be necessary and a curtain preferred. The idea is to present in dialogue and tableau form, the "mother-heart" that all of God's creation instinctively possesses. The mother-heart is in the tiny child as she rocks her doll; in the adolescent as she cares for the brother and sister; in the teacher as she fills the place of mother in the school and Sunday School. The mother-heart prompts the youth towards the sanctity of marriage and is glorified when one becomes a mother.

A good reader will be needed to read the introduction and a few bits of script during the production, but most of the talking is done by the characters on the stage.)

Reader:

When God began the human race,
He filled the mother-heart with love
As deep as are the depths of space,
As constant as the stars above.
And more than this: the years reveal
That this great love, as true, as near,
Is stronger than a bond of steel,
But tender as a baby's tear.
—Theodore E. Curtis.

We show today the mother-heart,
Unfold in childhood scenes.
It buds and blooms as youth plays part
In experiences of life's dreams.

Now let our memories ebb and flow,
While this curtain stands apart,
And ask of Him—our love shall grow.
As we hold communion with the mother-heart.

Episode I—Small child is seen rocking a doll, softly singing, "Rock-a-Bye Baby." (A Kindergarten class could do singing here if preferred.)

Episode II—(Older girl is shown helping little brother get ready for school. She talks with him about how he is helping mother by his willingness to allow sister to help.)

Reader—

The mother-heart the teacher holds
Teaching Thy children day by day.
Oh bless her, God, a thousand fold,
With children so prone to go astray.

Episode III—(Show a teacher in some activity with a group of children. (The children could sing a song to add another musical number.)

Episode IV—(From a teacher of others the mother-heart expands until it reaches its height as a teacher of her own.)
Show a mother with her babe. Have mother sing "Brahm's Lullaby."

Episode V—Show a still tableau of a mother kneeling at the crib of a sick child with a nurse present.

Episode VI—A dialogue between Jack and his mother.

Jack, a boy about 14, enters where mother is sitting sewing. He hands her a letter. She opens it and reads.

"WHAT YOU OWE ME"

For cutting lawn	15c
For watering lawn	10c
For going to store	5c
For cleaning basement	10c
Total	40c

Mother silently folds letter. She gets pencil and paper and begins to write. Mother puts letter down for Jack and leaves. Jack returns, picks up letter, and reads aloud:

Cooking your meals for 14 years....	Nothing
Washing your clothes	Nothing
Sitting up all night when you	
had Scarlet Fever	Nothing
Total	Nothing

Episode VII—Scene between mother and daughter. The mother-heart is troubled over daughter keeping company with the wrong young man and is giving her a talk on the sanctity of marriage.

Episode VIII—Feature the Grandmother with the family coming home to visit.
The entire group assembled sing "Home Sweet Home," while scene is being shown.)

Presentation of flowers or tokens to all mothers present.

Closing Song, "God Be With You 'Til We Meet Again."

Closing Prayer, by child.

Father, I thank Thee for my mother,
And for her love that's like no other.

For her kind thought and loving care—
That makes our lives so sweet and fair.
Help us to love her as we should
To prove our love by being good—
In all we do in work and play
To make each day a—"Mothers' Day."

SUGGESTIVE MATERIALS FOR MOTHERS' DAY PROGRAMS IN THE SUNDAY SCHOOL

Mothers of the Famous—Mothers' Day
(*Our American Holidays*), by Schaufler.

Famous Quotations on Mother—*Familiar
Quotations*, by Bartlett.

Mothers' Day—*Famous Quotations*—
Hoyt's *New Encyclopedia*.

"Why We Celebrate Our Holidays," by
Curtis.

Celebration of Mothers' Day—Origin, etc.
Mothers' Day—(*Our American Holidays*),
Schauffler.

Stories:

"About Angels"—*The Golden Windows*—
Laura E. Richards.

"The Apron Strings"—*The Golden Win-
dows*—Laura E. Richards.

"Mothers' Day Stories"—*Good Stories for
Great Holidays*, by Frances Jenkins Olcott.

Poems:

"Mothers' Day"—*Our American Holidays*,
by Schaufler.

"Mothers' Day in Poetry"—Carnegie Li-
brary School Association.

"Child and Mother"—Eugene Field.

"The Mother's Hymn"—"Blessed Art
Thou Among Women," by William Cullen
Bryant.

"A Boy's Mother"—James Whitcomb
Riley.

"To My Mother"—Thomas Moore.

"To Mother"—Kate Douglas Wiggin.

Music for Mother's Day:

"Mother O' Mine"—Words by Kipling—
Composer Frank E. Tours.

"Mother Mine"—Maurice Arnold, adapted
from Dvorak's *New World Symphony*.

"Dear Little Mother of Mine"—By Jayne
Sterling.

"That Wonderful Mother of Mine"—By
Walter Goodwin.

"Mother Machree"—By Rita Johnson
Young.

"Lullaby Lane"—By Da Costa.

"Mother! O Mother!"—By Ernest Ball.

"'Tis Mothers' Day," *Instructor*, April,
1932, p. 214.

"Darling Mother"—*Instructor*, March,
1934, p. 130.

"Mother Mine," *Instructor*, April, 1933,
p. 156.

THE GOSPEL STUDY PERIOD OF THE CHURCH AND THE SUNDAY SCHOOL TIME SCHEDULE

In order to make the Gospel Study Period of the Church,—the Sunday School Class Period—effective, the time allotted to the class period must be jealously safeguarded by the Superintendency. Real teaching cannot be done effectively unless the teachers are able to count on every minute of the time they have planned upon using in the development of the lesson.

Recently we visited a Sunday School in which the Superintendency took all manner of liberties with the precious class time, all unthinkingly of course. While closing strictly on time, they allowed the Sunday School to begin five minutes late. The two and one-half minute talks, instead of being given by the children as intended—Church History to Missionary classes inclusive—were given by High Priests. These brethren took nine and five minutes respectively whereas two and a half minutes is the *maximum* not the *minimum* time allowed. The notices were given out after the sacrament and were allowed to take another five minutes of time. All of this "indulged" time, five, nine, and five minutes, a total of nineteen minutes, was

taken from the class time allowing only twenty-six minutes to "put over" a forty-five minute message. What *golden opportunities gone forever*, all due to the poor planning of the Superintendency! The efficiency of the Superintendency may be measured by the length and the effectiveness of the Sunday School class period—the Gospel Study Period of the Church. To reemphasize adherence to the Sunday School Time Schedule—this time schedule is again submitted:

Time Schedule For Opening Exercises

Under the instructions from the Presiding Authorities the opening exercises of the Sunday School are limited to forty minutes. To comply with this order the following time schedule is suggested:

Preliminary music preceding the Sunday School (3 to 5 minutes).

Beginning of school and notices 10:00—4 minutes.

Singing 10:04—4 minutes.

Prayer 10:08—2 minutes.

Sacrament service, including Song, Pre-

lude, Sacrament Gem, Postlude, and Administration of the Sacrament 10:10—15 minutes.

Two-And-A-Half-Minute Talks 10:25—5 minutes.

Singing Practice 10:30—10 minutes.

Sunday School Class Work 10:40—45 minutes.

Priesthood Quorum Activity Group Meeting 11:25—30 minutes.

Reassembly for Closing Exercises 11:55.

Prelude

SELDEN N. HEAPS.



SACRAMENT GEM FOR MAY

While of these emblems we partake
 In Jesus' name and for His sake,
 Let us remember and be sure
 Our hearts and hands are clean and pure.

Postlude



CORRECTED SACRAMENT GEM FOR MARCH, 1936

(D. S. S. Songs, No. 73, Verse 2)

'Tis good to meet each Sabbath Day,
 And in His own appointed way,
 Partake the emblems of His death,
 And thus renew our love and faith.

SECRETARIES



Albert Hamer Reiser, General Secretary

SEALS OF APPROVAL FOR EVERY SECRETARY IN 1936!

Seals of Approval have been awarded a sufficiently large number of ward secretaries in the past two years to establish the fact that the secretarial standards prescribed for the seals are reasonable, practicable and possible of attainment.

The fact that seals have not been awarded some secretaries is evidence of the fact that some secretarial records are below standard. It is known also that many secretarial records are worthy of the seals but application therefor has not been made.

Annual Audit Recommended

The recommendation made originally to stake secretaries when the seals were first offered continues unchanged. That recommendation is that the stake secretaries audit ward Sunday School records at least once a year.

That audit should consist of at least the following: determining whether or not—

1. A complete and accurate monthly report has been sent to the stake secretary for every month in the year.

2. The annual report, complete and accurate in detail, has been sent to the stake secretary before the 10th of January of the New Year.

3. The ward secretary's minute book and roll books are kept neatly and accurately and according to the recommendations of the General Board.

4. All minutes for the year have been approved by the member of the superintendency who is responsible for records and that approval is indicated by his written signature in the space provided on each page.

5. The minute book for the year is complete with quarterly and annual summaries.

6. Adequate provision is made in the ward for preserving the records of the Sunday School permanently in a known and accessible place with protection against moths, mice, moisture, mould, dust, destruction and fire.

Special Annual Report From Stake Secretaries

Notice is hereby served upon all stake secretaries that in January, 1937 a special re-

port from every stake secretary will be requested. That special report will include such items as the following:

1. The names of all schools in the stake.
2. The names of secretaries of all schools.
3. Report on the number of these schools whose records have been audited for 1936.
4. The result of the audit:
 - a. Names of schools and secretaries whose records are found to meet the requirements for seals of approval.
 - b. Names of schools and secretaries whose records are below standard.
5. Names of schools which have adequate facilities for preserving the rolls and records of the Sunday Schools.
6. Report school by school on the progress made in compiling the Abridged History of Sunday School.
7. Names of schools and secretaries for whose records seals of approval are desired.

Advance Warning

We shall not be satisfied unless *every stake reports every Sunday School in the stake as having met the requirements for a seal of approval.*

Requirement Fair and Reasonable

This requirement is fair and reasonable. By serving notice now upon ward and stake secretaries we give them the greater part of the year to get their records up to standard and to keep them there.


Let us all work to the end that no secretary's name will be upon the 1936 "Below Standard" list in the General Secretary's office!

Stake Secretaries Please Respond


So the general secretary may know how many *stake secretaries* read this department in *The Instructor* and which of you acknowledge receipt of the notice published above, he asks that each stake secretary reply by card or letter in substance as follows:

"I have read the Secretaries Department material in the March, 1936 issue of *The Instructor*. Please sign name and give complete post office address.

"Historians ought to be precise, faithful, and unprejudiced; and neither interest nor fear, hatred nor affection should make them swerve from the way of truth."—Cervantes.



LIBRARIES



General Committee: A. Hamer Reiser, Chairman;
Horace H. Cummings and T. Albert Hooper

WHAT DO TEACHERS NEED?

Librarians may properly ask themselves this question every month. To answer it, go through the lesson helps in the current issues of *The Instructor*. Many times in the references given or enrichment materials suggested direct answers can be obtained.

Often it will be necessary for the librarian to read the lesson suggestions and discover for herself what books, stories, poems and pictures will be helpful.

This scanning of the lesson helps is a big task when done as fully as it might. For this reason, it is suggested that librarians in the stake co-operate in doing it. The Union Meeting offers an excellent opportunity for meeting and making plans for this co-operation.

Under the guidance of the stake librarian the whole task can be analyzed and divided; a part can be assigned to each librarian who should spend the ensuing month gathering material or preparing a bibliography of available materials on the lessons or subjects of the month in question.

Obviously this plan requires; first, knowing at least two months in advance what subjects will be taught in the classes; second, ward or community, public libraries of ample size and variety; third, systematic and willing librarians.

The first information can be obtained from two sources: 1—*The Instructor*, which is published two months in advance; 2—The lesson quarterlies.

The second—adequate ward libraries can be developed by adopting the Adams Ward (Los Angeles) or the Salt Lake Stake method, both of which have been described in *The Instructor*. Anyone interested will be given the facts upon application. Address this committee, care Deseret Sunday School Union Board, 50 North Main St., Salt Lake City, Utah. Books and other library equipment can be obtained by purchase, gift or loan.

The third requirement can be met by the individual librarian. Success as a librarian requires—interest in books, love of reading, systematic habits of note taking, indexing and filing, adequate systems of classification and filing, and intelligent, diligent follow up of a good system of serving the teachers with the material they need.

Pending the development and operation of an adequate system of co-operation in discovering what teachers need, and of preparing for teachers bibliographies of materials available in your libraries, each librarian is advised to do as much for his own ward as he can and to get assistance in doing the work, if necessary.

The bibliographies prepared can be given to the stake board members for distribution in Union Meeting, or can be taken by the librarians at Union Meeting and distributed to the teachers in the Sunday Schools.

Thus the librarians can contribute liberally to the enrichment and improvement of Sunday School lessons.

SELECTION OF BOOKS

"A wise man will select his books for he would not wish to class them all under the sacred name of friends. Some can be accepted only as acquaintances. The best books of all kinds are taken to the heart, and cherished as his most precious possessions. Others to be chatted with for a time, to spend a few pleasant hours with, and laid aside but not forgotten."—John Alfred Sangford in *The Praise of Books*.

TEACHER TRAINING

General Board Committee: John T. Wahlquist, Chairman;
James L. Barker, Vice Chairman; Frank K. Seegmiller, A. Hamer Reiser,
M. Lynn Bennion, Earl J. Glade

COMMENCEMENT EXERCISES, 1936

Due to the special four Union meeting plan, special commencement exercises must be planned for the teacher-training class. Classes started and kept on schedule will complete the course March 29th. Unless the course is extended to include special topics (see the February *Instructor*), commencement exercises should be planned for an early Sunday in April. Other classes should hold exercises immediately upon completion of the course.

Plan the commencement exercises—the date, the time, the place and the program—with the stake superintendency and board. In order to avoid conflicts, select some Sunday afternoon. In order to secure an audience have the graduates distribute admission cards among their friends. Additional advertising will also be necessary.

In some cases it may be advisable to hold brief exercises in place of the usual preliminary exercises, in the Sunday School where the class has been meeting. In any event, the class should not close without dramatizing the importance of teacher-training for the benefit of class members, the stake officers, the ward superintendencies, and the Church membership at large.

The graduates should be immediately assigned to teaching positions in their respective wards. The class leader should draw this matter to the attention of the stake board members who, in turn, should suggest the names of graduates to the ward superintendents. The stake board secretary may keep a record of graduates and their subsequent assignments, much as a teacher training institution operates a placement bureau.

Objectives: The commencement exercises should:

- (1) Reward the graduates of the teacher-training class for their devotion to this work.
- (2) Acquaint members of ward superintendencies with the graduates from their wards.
- (3) Appeal to teachers-in-service as a reminder of the great opportunity to responsibility of the Sunday School teacher.
- (4) Invigorate all those engaged in the great Sunday School cause.

Suggestions: In keeping with the trends in public school exercises, it is suggested:

(1) That the program be centered in the members of the graduating class, supplemented occasionally by a good outside speaker and outstanding musicians.

(2) That the program be unified, i. e., centered in a definite theme. Short speeches, music, and tableau should express this central theme.

Topics: The following topics are suggested. However, class members should not be robbed of the thrill of formulating their own program. Avoid long speeches by outside speakers—"variety is the spice of life."

1. Teaching as the Direction of Activities.

(a) Self-activity the *Key to Learning*; Outcomes of Religious Instruction; The Wider Problem Method; etc.

(b) An elaboration of the theme by a successful teacher serving as a guest speaker.

2. The Attributes of a Successful Sunday School Teacher.

(a) Short statements by representative boys and girls from various wards and departments, to be selected in advance; *their own talks*, not something they have memorized.

(b) Brief talks by two class members, a young lady and a young gentleman.

(c) An elaboration by a guest speaker.

3. Sunday School Teaching As I See It.

(a) A short statement by the stake superintendent or representative.

(b) A short statement by a ward superintendent or representative.

(c) A short statement by an experienced teacher.

(d) A short statement by a member of the graduating class.

(e) A short statement by a boy or girl.

Miscellaneous: Each stake must determine its own standards for graduation. Such items as the following are worthy of consideration: (1) regular attendance; (2) class participation; (3) voluntary examination, oral or written; (4) special aptitude as evidenced by actual class room trial; etc.

Inasmuch as this occasion calls for a special meeting, a careful study to avoid conflicts is absolutely necessary. Furthermore, all officials concerned must be consulted. Secure assistance from the stake superintendent.

UNION MEETINGS

General Board Committee: John T. Wahlquist, Chairman;
James L. Barker, Vice-Chairman; Frank K. Seegmiller, A. Hamer Reiser,
M. Lynn Bennion, Earl J. Glade

Important!

The January Instructor contained the outline for the four Union meetings immediately following the annual convention. Inasmuch as convention dates vary, monthly programs will vary in the stakes. The February Instructor outlined two optional topics for stakes with later conventions. These same topics are to be used by the other stakes after the completion of the four Union meeting plan. Accordingly each stake has definite plans for the next six months, i. e., March, April, May, June, July and August. A general check up on Lesson Enrichment will constitute the September topic. The four Union-meeting plan will take some stakes, such as

those holding Union meetings in June, until September or October, overlapping topics for the next year, 1935-36.

All stakes are urged to hold Union meetings the year round. In rural stakes where climatic conditions interfere with winter meetings, advantage should be taken of the summer weather. In all instances, city wards should complete the four Union meeting plan before vacation is considered.

General Board members are conducting inspections of Union meetings devoted to the special plan. Reports are very encouraging. Teachers feel that Union meetings are indispensable in realizing the Lesson Enrichment theme of the 1936 convention.

GENIUS. (A Sonnet)

Why wait and pine for urge and impetus
To spur your sleeping genius to its height,
When vision spans for almost none of us—
Why not keep "toiling upward in the night?"
Why wait for inspiration to direct,
When all around are precious things to do,
Leave glory and renown for the elect,
And plod along and see your project through.
Why envy others in their game of chance,
Or covet what your neighbor has of luck,
Urge on yourself to some like circumstance
And covet nothing save it be his pluck.
Inspire yourself with dreams that dare and do,
Your genius is in making dreams come true.

—Bertha A. Kleinman.

CHORISTERS ORGANISTS

General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman;
Edward P. Kimball, George H. Durham and Gerrit de Jong

THE INSPIRATIONAL SONG

(No. 249, "Jehovah, Lord of Heaven and Earth," for the month)

"For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads.

"Wherefore, lift up thy heart and rejoice, and cleave unto the covenants which thou hast made." (*Doctrine and Covenants*, Sec. 25:12-13)

Here we have the Lord's own estimate of the worth, effect and power of song; then should we not go on in so great a cause and rejoice in our labors and be steadfast, obedient; thankful, too, for the privilege of serving in a cause which finds joyous acceptance and approval of God our Father?

What are some of the most important contributing factors of the "Inspirational Song"?

1. It must be appropriate.
2. It must be rendered technically perfect.
3. It must pulsate with life breathing emotion.

4. It must be intellectually sober or rational.
5. It must be exalting in Spiritual uplift.
6. It must be a sincere utterance of the soul.

The "Inspirational Song" is truly expressive and impressive in that it appears to be a spontaneous inspirational outburst of soul sincerity, for song is indeed "the voice of the soul."

The nature of a good song is easily determined by its simplicity, gracefulness, quietness, animation, assurance, positiveness, or other means of utterance expressing truth. In other words, the music must be an absolute representation of the idea of the words, and these conditions are exceedingly difficult to fulfill.

At first sight it would seem an easy task to compose a good song; but it may be taken for granted that those songs which sound most simple, and strike our hearts at once, were produced with the greatest labor and thought.

A really good song is, in spite of its shortness, a great work of art and will always find an echo in the heart and will vibrate in our innermost feelings, causing us involuntarily

to repeat it ourselves and enact it, as much as possible, in daily good turns of conduct.

St. Paul said, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

A sacred hymn or song demands, besides a gentle, devout musical expression, wise and lofty words. An inspirational interpretation requires deep, meditative, prayerful thought and study, with no traces of technique or formative mechanics and should become a soulful expression, unfettered by technical restrictions.

How may this be accomplished?

1. By memorization of the text as a key to the proper understanding and grouping of the thought content.

2. By mastery and memorization of all the details of the musical setting.

3. By the playing of each verse, making notations of the varying places for phrasing, shading, tempo changes, and climax, etc.

4. By careful, cooperative, planning and mutual understanding as to details and deviations by Choristers and Organists.

Conductors and singers must possess a "sixth sense" which is an integration of the entire sensibilities. In the matter of Rhythm and Tempo in the "Inspirational Song"—ignorance of either makes the song hopeless—a cut and dried process is life-killing; too much or too little makes an absurdity; too fast or too slow hinders it; too emotional or too mental annoys it; too much tone or too little confuses it. Hence, nothing is good that is unbalanced.

Inspirational singing and playing cheers, delights, satisfies and uplifts and brings us one step nearer the divine.

In points of appealing melody, rich harmony, appropriateness of rhythm, directness of message and definiteness of mood, some of the world's best music is found in our hymns.

The song for the month, "No. 249," "Jehovah, Lord of Heaven and Earth," surely qualifies under the above requisites and is a truly great hymn with a message very dear to the heart of every Latter-day Saint. It is direct, deserving and devout.

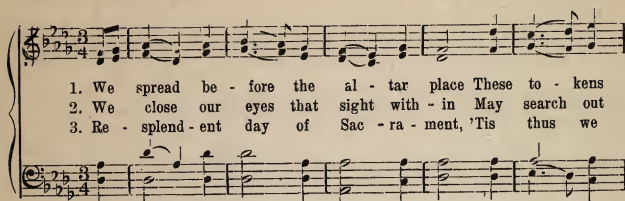
Yea, music is the Prophets' art
Among the gifts that God hath sent,
One of the most magnificent!

—Longfellow.

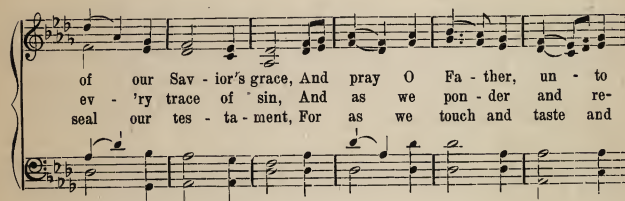
RESPLENDENT DAY OF SACRAMENT

BERTHA A. KLEINMAN

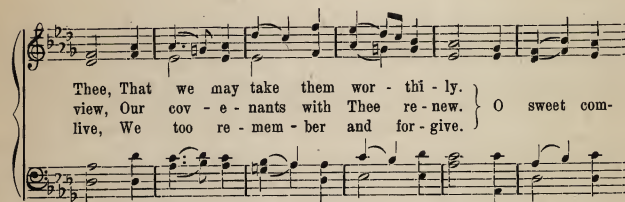
FRANK W. ASPER



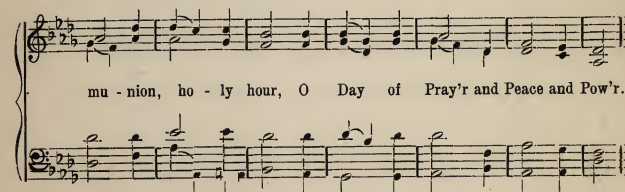
1. We spread be - fore the al - tar place These to - kens
 2. We close our eyes that sight with - in May search out
 3. Re - splend - ent day of Sac - ra - ment, 'Tis thus we



of our Sav - ior's grace, And pray O Fa - ther, un - to
 ev - 'ry trace of sin, And as we pon - der and re -
 seal our tes - ta - ment, For as we touch and taste and



Thee, That we may take them wor - thi - ly.
 view, Our cov - e - nants with Thee re - new. } O sweet com -
 live, We too re - mem - ber and for - give.



mu - nion, ho - ly hour, O Day of Pray'r and Peace and Pow'r.

WOMEN'S DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; Adam S. Bennion, Vice-Chairman
Assistants: Mrs. Elizabeth McKay Hill, Mrs. Mary Grant Judd and Mrs. Ida D. Rees
General Subject: The Ideals of Mormon Womanhood

LESSONS FOR MAY

Introductory

To you teachers who may find some of the lesson material slightly over the heads of your younger girls, may we suggest that during the week you call in a little group of these girls; read the next Sunday's lesson with them; analyze it with them; see that all the words and expressions are understood by them; then make assignments so that they may lead out in the class and discuss the lesson intelligently. That process will relieve the teacher (as she should be) from the responsibility and will also develop the girls and be a blessing to them.

As has already been stressed, these are not to be made into mother's classes. They are for women, young and old, married and single, for the free discussion of every day problems common to their sex.

MORAL STANDARDS

Lesson 15. For First Sunday, May 3, 1936

Objective: To teach that we advance toward perfection just to the extent that we can keep our physical self in subjection to our spiritual self.

Method:

Let some one read the *Man with the Hoe*. Then invite comments from the class about the care of the body (a) in developing it; (b) in preserving it in health and purity. Alongside the picture given in the poem, give one of a young boy or girl whose beautiful body becomes diseased through vice. Show how in both cases they are objects of pity. Stress the difference between pleasure and happiness, the one fleeting, the other permanent. The effect of the discussion should be the conclusion by the class that no one yet has ever made moral laxity or vice pay; monster, immortality. (See "Live Straight," p. 122.)

The best evidence that can be produced in favor of moral purity is that no one who has been unfortunate enough to break the moral law, will ever be found championing or endorsing or recommending that course to others. Get the answers to the questions given with this lesson.

Sunday, May 10, 1936

Mothers' Day

CONFLICT FOR MASTERY

Lesson 16. For Third Sunday, May 17, 1936

Objective: To teach that directing our energies in proper channels constitutes the great challenge of life.

Method:

The lesson gives abundant material to discourage any young girl or woman from seeking the easy uneventful life. Have the poems and other quotations read and discussed. Let the girls tell of some of the daily opportunities they have to meet problems and of the joys of achievement. These experiences may be in the home, in the school, in business or in society. Point out how some women may speak of hardships, which are really only blessed experiences, if viewed in the proper light.

THOUGHT CONTROL

Lesson 17. For Fourth Sunday, May 24, 1936

Objective: To teach that we should seek to live in an environment that produces and encourages clean thinking.

Method:

By previous assignment, see if you can get some of your younger and older class members to relate incidents, in their own lives or others' to show how an apparently bad or unfavorable situation may be changed to appear good and inviting, by proper attitude of mind. In every community there are knockers and boosters, yet both live under the same conditions. In each case it is the same town.

Apply this to principles of the Church. See how differently we may view the Word of Wisdom, Tithing, Fasting, etc.

Does your class look upon them as burdens or blessings? Find out. Encourage free discussion of the questions presented with this lesson.

REWARD FOR MORAL PURITY

Lesson 18. For Fifth Sunday, May 31, 1936

Objective: To teach that no temptation can break through the walls of moral cleanliness.

Method:

Under a wise, skillful teacher some very frank, pertinent suggestions and advice may be given today, especially to the younger girls on how to meet certain situations, in which momentary excitations call for intelligent, determined control. An impressive word of caution and warning may also be sounded against their permitting themselves to get into situations of that character. Show the tragic danger of getting out on too thin ice. Stress the necessity of keeping always on safe ground.

Give short summaries of the stories quoted in this lesson that stress this very point.

Make previous assignment of the questions to be answered today.



GOSPEL DOCTRINE

**SUBJECT: TEACHINGS AND TESTIMONY OF
THE NEW TESTAMENT WRITERS**

**For Members of the Melchizedek Priesthood and Men
and Women Over 20 Years of Age, Not Otherwise
Assigned.**

**General Board Committee: George M. Cannon, Chairman; Frederick J. Pack, Vice-Chairman;
Mark Austin, Herbert B. Maw.**

CONCERT RECITATION FOR MAY, 1936

(Matthew, Chapter Seven, Verses 7 and 8)

"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

PERSONAL GLIMPSES OF JESUS PORTRAYED

Lesson 13, For May 3, 1936

Objective: The established authenticity of Mark's Gospel gives a touch of reality to Christ's teachings and miracles.

Testimony against Interest:

Having in mind that Mark owed much of his knowledge and testimony about Jesus to Peter makes Mark's stories of the life of Christ particularly those stories in which Peter is an actor, especially significant. For example, Mark, chapter 14, tells of Peter's humiliation on the occasion of his denial thrice that he knew the Savior. Mark's story does not spare Peter. It is testimony "against interest" as far as Peter was concerned. If Peter was Mark's authority for this incident, the testimony deserves great weight and furthermore it tends to increase confidence in Mark's reliability and especially in his honesty.

With this in view, have members of the class recite in short two-minute reports, the substance of the sub-topics of lesson 13.

1. Opportunity for First Hand Knowledge.

2. Characteristics of Mark's Gospel.

3. Personal Glimpses Portrayed.

4. Through Peter's Eyes.

Reconstruct Events:

In view of the reliability of Mark's account, it will be impressive also to have two members of the class reconstruct with the view of making it as real as possible. Mark's account of "The Transfiguration"—chapter 9 and of "The Resurrection"—chapter 16.

It may help them to get a clear point of view in this assignment if they will imagine that the events there recorded were modern newspaper accounts of these happenings.

How would the headlines likely read? What would likely be the editorial comment?

Suppose these events had taken place today. What might the radio news dispatches and dramatizations of these events in the news be like? How do you imagine the witnesses of the transfiguration and of the resurrection would be interviewed over a modern radio broadcast?

Modernize by the power of imagination.

In a similar way, reconstruct by the power of imagination other of the straight-forward simple, direct stories and incidents related by Mark. By this means the personal glimpses of the life of the Savior became vivid, real. The book of Mark, if read and reconstructed by such a method, becomes a powerful testimony.

The poem, "Christmas Morning," by Elizabeth Madox Roberts, which may be found on page 397 of "This Singing World" or in 100 Best Poems for Children, applies the method effectively.

Use the questions appearing at the end of Lesson 13 in the Quarterly.

FUNDAMENTAL TRUTHS

Lesson 14. For May 17, 1936

Texts: The first eight chapters of the Gospel according to St. Mark; Sunday School Quarterly, Lesson 14.

Objective: To teach the reality of the fundamental principles of Christianity. To know Jesus and his Divine power is to know God. Whosoever seeks God in sincerity will find him.

Modern sectarianism has largely departed from belief in the fundamental principles of Christianity. Efforts are being made to explain that Jesus was merely a great teacher, far ahead of his time; that accounts of his

divinity are based merely upon tradition, enlarged with the passing of time; that his reported miracles were not realities, but nothing more than reports emanating from the so-called simple folk of his day. This attitude of course is essentially equivalent to a denial of the basic truths upon which Christianity is founded. It is an attitude of doubt and disbelief.

The teacher will do well to compare the attitude of the Latter-day Saints with that of modern sectarianism toward the following questions:

Do you believe that Jesus Christ was the actual Son of God, immaculately conceived, and born of the virgin Mary?

Do you believe that he went about among the people of his day healing the sick, casting out evil spirits, and raising the dead?

Do you believe that he was in the exact image of his Father's person?

Do you believe that he will actually return to the earth in the manner that he ascended into heaven?

Do you believe that the actual Spirit of God descended upon Peter and his associates on the day of Pentecost, and that they spoke with tongues and prophesied?

If physical conditions permit, the following songs might be sung at appropriate places in the discussion: "I Know That My Redeemer Lives," "The Spirit of God Like a Fire is Burning."

Have some member of the class describe the conditions under which Peter gave his testimony of the Christ (*Matthew 16:13-17*).

Have some member of the class read Joseph Smith's testimony of the Christ (*Pearl of Great Price*, pp. 49-50; *Doctrine and Covenants 76:15-24*).

Teacher: Let your entire discussion be characterized by the spirit of knowledge and testimony.

LUKE A WITNESS

Lesson 15. For May 24, 1936

Objective: To show that only those who seek the Lord find him.

General Problem: There is a growing belief that one should believe only that which he is able to prove. Many declare that it is impossible to know that there is a God or that Joseph Smith was a prophet of God, because neither can be conclusively proved. Consequently many contend that this church is not a product of divine authority, but merely a great social institution which teaches high ethical principles.

Such contentions strike at the very foundation of the church and of true christianity. It becomes the responsibility of the teacher to establish the truth that a testimony does not come through proof but rather through

prayer and through seeking. "If thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." (*Deut. 4:29*) If one must have the ability to prove the existence of God before he can have a testimony, then only the most learned could enjoy the blessing coming from a testimony. Our Heavenly Father did not intend it thus.

The teacher should lead the class discussions into the field of "gaining a testimony through seeking the Lord." The following thoughts and questions will be helpful.

Questions:

What relationship does prayer have to testimony?

Assuming that the assertion of the psychologist James is true: "That which holds attention determines action," show the necessity for daily constructive thought on religion to keep one's testimony.

Point out the attitude toward "seeking the Lord," of those of your acquaintances who (a) have a true testimony (b) have no testimony.

Point out how continuously and regularly (a) The ancient leaders of the Christian church sought the Lord.

(b) Joseph Smith and his associates sought Him.

(c) The present authorities keep in contact with His spirit through prayer and right living.

Concerning Luke:

Though, as pointed out in the Quarterly, very little is known about Luke, there are a few facts as to his life which are of interest. He was a companion and devoted follower of Paul. See *Acts 16:11-17; Acts 22:1-8*. The testimony of Paul undoubtedly influenced him greatly. The companionship of these two men provide rich material for showing the effect of testimony on others. Were it not for Paul's testimony perhaps we would not have the works of Luke.

Luke not only wrote the Third book of the New Testament which bears his name, but also the Acts of the Apostles. Many believe that Luke wrote merely what Paul preached. It is not certain where Luke wrote his works. As to the time of his writing, there is much uncertainty except that it was probably done before Paul's death in A. D. 65. The book of Acts only goes down to the Imprisonment of Paul in Rome. It is not known whether Luke was a Jew or a Gentile. Several authorities believe he was a Syrian, born in Antioch. (Point Antioch and Syria out on map). He was most probably a Gentile though very learned for he understood intimately Jewish rites, customs, opinions and prejudices. He wrote in their dialect. He was a scholar in pure classic Greek, for according to critics the

preface to his gospel was written in classic Greek. It seems certain also that by profession he was a physician.

Points for Discussion:

Point out the significance of the statements made by Luke a scholarly man that those who seek the Lord find Him.

Discuss the attitudes of Scholarly leaders in the Church today on that point.

Compare and contrast their attitudes with scholars of other denominations.

Assignments a week or more in advance:

1. Have some member of the class be prepared to point out on a map Syria and Antioch (where Luke was probably born).

2. Assign to a member of the class the responsibility of finding scriptural proof that testimony is dependent on regular prayers and searching for the truth, as well as on good living.

3. Have presented to the class the declarations of our own church leaders from the time of Joseph Smith to the present on this subject.

A DRAMATIC AND IMPRESSIVE INCIDENT

Lesson 16. For May 31, 1936

Text: Sunday School Lesson Quarterly—Second Quarter, Lesson 16. See also 9 and 10.

References: Acts, chapters 3 and 4; *Ancient Apostles*, McKay.

Objective: *The spirit of the Lord banishes all fear from the hearts of those who possess it.*

That the spirit of the Lord makes men courageous can be abundantly illustrated. For example, by the case of Joseph who successfully resisted the advances of Potiphar's wife (*Genesis* 39, 40 and 41); by the case of Daniel's reaction to the king's decree forbidding prayer (*Daniel*, chapter 6); and by the case of Joseph Smith, when he rebuked the guards (see below).

The present lesson is another clear and impressive illustration of the objective. It is worthy of reproduction in the class. Aim, with the help of members of the class, to enact the situation in simple form. Have two or three members represent the Jewish factions opposed to Peter. Reproduce briefly the dramatic moments of the trial. Have some one, who can read with genuine feeling, give Peter's bold declaration and testimony. Thereafter invite the members of the class to consider how this incident increases the value of Peter as a witness for Jesus Christ, the Savior of the world.

The following is a simple plan for the class procedure:

1. Song: "How Firm A Foundation" — pause to permit reflection upon the third, fourth and fifth verses.

2. Brief illustrations of the objective (3 minutes); (a) Joseph; (b) Daniel.

3. Reading 'Joseph Smith Rebukes the Guards.'

4. Teacher's Introduction to "A Dramatic and Impressive Incident." In a four minute lecture describe the setting, the circumstances and the background of this incident.

5. Simple dramatization of the crisis (a) Peter's accusers; (b) Peter's bold declaration.

6. Discussion, 'Its value as a testimony.'

Parley P. Pratt in his *Autobiography*, Chapter 26, pages 229, 230, recounts an incident in connection with the imprisonment of Joseph Smith and a number of other elders including Parley P. Pratt, in the unfinished Court House at Richmond, Missouri. The prisoners were treated with many indignities, some of them were in chains, and were guarded by guards of the lowest type. They were thus confined from the 11th to the 28th of November, 1838. On one of these nights as related by Elder Pratt, the prisoners had lain till past the hour of midnight obliged to listen to the obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of their guards. Elder Pratt says:

"I had listened till I became so disgusted, shocked, horrified and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards, but had said nothing to Joseph, or any one else, although I lay next to him and knew he was awake. On a sudden he arose to his feet, and spoke in a voice of thunder, or as a roaring lion, uttering, as near as I can recollect, the following words:

"Silence, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk or you or I die *this instant!*"

"He ceased to speak. He stood erect in terrible majesty chained, and without a weapon; calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped to the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet begged his pardon, and remained quiet till a change of guards."

Note: The teacher may with increased interest to the class, have some volunteer copy and read Elder Pratt's peroration (see page 229 of his *Autobiography*) ending with the words: "but dignity and majesty have I seen but once, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri."

MISSIONARY TRAINING



COURSE D—THE ARTICLES OF FAITH

For Elders and Other Young Men and Women of 19 and 20 Years of Age
General Board Committee: Robert L. Judd, Chairman; James L. Barker, Vice-Chairman;
Carl F. Eyring

CONCERT RECITATION FOR MAY, 1936

(Doctrine and Covenants, 121-41)

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned."

LESSONS FOR MAY

NATURE OF GENUINE WORSHIP

Lesson 14. For May 3, 1936

Texts: *Articles of Faith*, Talmage, pp. 395-397; *Sunday Night Talks*, Talmage, pp. 369-375.

Objective: "But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him." (John 4:23)

Suggested Material Outline:

- I. "Worship is no matter of mere form; it consists not of posture nor gesture, neither of ritual nor creed—any more than prayer consists of words. Under compulsion, or for the hypocritical purposes of effect, one may mechanically perform all the outward ceremonies of an established style of adoration, yet without sincerity the effort is but a mockery of worship." (*Sunday Night Talks*, pp. 370-371) Such hypocrisy Jesus opposed with all his might. He said: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. * * * Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (*Matt.* 23:25-28)

II. Genuine Worship.

- a. To be genuine, worship must be voluntary and sincere. If a person is forced to worship, he will do no more than go through the motions; if insincere the acts will be pretense.
- b. Worship should be intelligent. There may be those who claim that ignorance is no handicap to worship; and still others, usually the irreligious, who insist that only the ignorant are foolish enough to worship. But the latter-day prophet preaches in no uncertain terms that, "It is impossible for a man to be saved in ignorance." (*Doctrine and Covenants*, 131:6)

And again he states: "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." All this means that the person who worships best is the one with intelligence and matured emotions, the one with experiences reaching into practical affairs, art, literature, and music, social relations, the sciences, philosophy and religion in fact experiences reaching, as near as possible, into all the departments of worthy human endeavor.

- c. Worship has three stages. First one must seek God. This requires an open-minded and prayerful attitude. Such an attitude may be attained through acts of love and service, by reading scripture, by meditation during church services, by joining with others in song and prayer, and by private supplication. In all these situations, through the dynamic power of faith, the soul lifts itself above the paltry things of life, above the engrossing influences of the purely physical. An attempt is made to "see life steadily and to see it whole."

The second stage is the finding of God. Into the environment of faith, sincerity, and humility just described, certain new experiences may be brought for true evaluation. The problem for consideration might be that of the payment of tithing, or the sharing of profits with one's employees, or the accepting of a call to go on a mission, or of becoming a Sunday School teacher or Scoutmaster. But whatever the problem may be, it is likely to be solved better during genuine worship than at any other time. In the process of diagnosis, outside help will be longed for. But the soul will be so stripped of pretense and make believe, the attitude will be so genuine and honest, that even the dearest friend might not understand. "The

Father seeketh such to worship him." God comes to the aid of the repentant soul. In the presence of His Spirit, and through the intimate companionship of the Holy Ghost—the gift to the baptized—the needed help is received. Thus during genuine worship, as in no other experience, one may sense the very presence of God; one may experience Him in a very real manner. Such a genuine experience comes to the soul with intelligence and balanced emotions; it must not be confused with the emotional seizures sometimes seen among the ignorant and emotionally unbalanced.

The third stage takes the form of an adjustment to the new "vision." As examples consider the problems suggested above. The reconstruction, the third step in genuine worship, leads to the faithful payment of tithing, or the laying of plans to share with employees, or the decision to accept the offer to go on a mission followed by an adjustment of affairs so that this act is financially possible, or the decision to accept the position as a religious teacher followed by an effort to become trained in this great work. Thus we see that genuine worship is more than mere thought and emotion, it ends in improved deeds.

Suggested Method Outline:

- I. The subject, "What worship is not," might be assigned as a talk to a member of the class. The presentation could be made impressive by giving concrete illustrations, as for example, of how a person may let prayer degenerate into the saying of words, and the partaking of the sacrament into the eating of bread and the drinking of water.
- II. The subject, "Worship should be voluntary, sincere, and intelligent," might be introduced by the teacher and then followed by these questions:

Why is it impossible to force a person to worship?

Why is insincere worship damaging to the soul?

In genuine worship, we try to assign proper values to our various experiences. Why does a background of experiences reaching into all the departments of worthy human endeavor aid in worship?

How does ignorance handicap worship?

The subject, "Worship has three stages," could be outlined on the blackboard. A careful description of just

how a problem can be solved during genuine worship, could then be made. For example, consider some such problems as these: payment of tithing, accepting a call to go on a mission, sharing profits with employees, payment of fast offerings, attending college, getting married. In this manner, worship will be shown to be a very practical process; it will be lifted out from the popular belief that worship is just a sort of emotional experience in which only the overly religious indulge.

Assignment: As a project suggest that each member try during the coming week to solve some personal problem by the method of genuine worship. A report of results would be most interesting, and would help impress the members with the practical value of worship and religion in general. The next lesson, "Sacrament of the Lord's Supper," could be introduced by a short talk by a member of the class on the topic, "The Lord's Supper." Help will be found in the outline of next Sunday's lesson.

Teacher's Closing Minute: The teacher might close with the statement: "Jesus said, 'But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.' Let us learn by experience the real value of genuine worship. Please repeat the concert recitation for April."

Second Sunday, May 10, 1936

Mothers' Day

SACRAMENT OF THE LORD'S SUPPER

Lesson 15. For May 17, 1936

Texts: *Articles of Faith*, Talmage, pp. 171-178; *Sunday Night Talks*, Talmage, pp. 207-219.

Objective: One need not languish for want of spiritual nourishment. Jesus promises: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth in me shall never thirst."

Suggested Material Outline:

I. The Lord's Supper.

- a. The origin. The sacrament of the Lord's Supper was established by Jesus on the night of his betrayal and following the Passover meal which he and the Twelve kept in obedience of the Jewish law. He broke bread and blessed it and passed it to the others and said: "Take, eat: this is my body. . . . This do in re-

membrance of me." (Matt. 26:26) After blessing wine he said: "Drink ye all of it. For this is my blood of the new testament which is shed for many for the remission of sins." (Matt. 26:27-28)

- b. Its purpose. "We regard the Sacrament as of commemorative and symbolical purpose. The bread we eat is bread and nothing more, identical in substance both before and after the consecration; and so with the water. We partake of these emblems in remembrance of Jesus Christ, as a witness of our desire to continue in fellowship with the Church and to be guided ever by the Spirit of the Lord. Thus are we nourished and built up spiritually, through compliance with His commandments. As an ordinance the Sacrament is sublime in its simplicity." (*Sunday Night Talks*, pp. 218-219)
 - c. Nature of the Emblems. "It mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins." (*Doctrine and Covenants*, 27:2)
 - d. Manner of administering the Sacrament. Specific instructions are given in Section twenty of the *Doctrine and Covenants*.
 - e. Fit partakers. Read 3 *Nephi* 18:28-29. We should keep ourselves "worthy to partake of the sacred emblems" by a true faith in Jesus and his teachings and by genuine repentance.
- II. The Sacrament is analogous to a weekly baptism.

At the time of baptism we publicly demonstrated, as best we could for our age and experience, that we were on the road to perfect faith in the Lord Jesus Christ, and that we had discovered and expected to continue to discover through practical experience, the saving power of true repentance. The partaking of the emblems of the Sacrament is a weekly reminder that our faith in Jesus needs expansion and that repentance can still be an active force in our lives as we struggle toward perfection. In this sense the Sacrament is analogous to a weekly baptism, and through it the child of eight, and in fact all of us, can move toward a fuller understanding of the saving power of faith, repentance, baptism, and all the principles of the Gospel.

III. The Sacrament as an aid in worship.

In the last lesson we stated that the first step in worship is the seeking of God. Because of the music and the atmosphere of peace and quiet during the passing of the Sacrament, an attitude of meditation is rather easily acquired. In this situation it seems natural to seek God. Genuine worship goes forward with comparative ease. Probably no other aspect of church service is so conducive to genuine worship. Because of this, the wise person makes use of this weekly opportunity to worship—to seek God, to find Him while solving a problem, and to adjust to the new "vision."

Suggested Method Outline:

- I. The subject, "The Lord's Supper," might be assigned to a member of the class as a talk. The passages of scripture cited should be read in an impressive manner.
- II. Following the introduction to the topic, "The Sacrament is analogous to a weekly baptism," the teacher might ask such questions as these:
 - In terms of affecting one's way of life how are the Sacrament and baptism alike?
 - Why is the Sacrament so important in the life of the child who is baptized at the age of eight?
 - Just how does the Sacrament help build a fuller understanding of faith, repentance, and baptism?
 - How does the Sacrament help a person build a Christ-like life?
- III. After introducing the subject "The Sacrament as an Aid in Worship," the teacher might lead the members of the class to describe the religious experiences which they have had during the passing of the Sacrament. Such expressions are so personal that care will need to be exercised, but if the responses are free much good will result.

Assignment:

The members might be asked to actually test out the Sacrament period as a time for genuine worship. Each member should be urged to report the results privately to the teacher. Such a project could lead to marked religious development. As a part of the next lesson, "Men called of God," members could be assigned talks on the subjects: "Each individual is called of God to do right, to extend love and to render service," and "Authority needed in an orderly society."

Two and One-half Minute Talk for May:

If called upon for such a talk, a member might present the subject, "The Sacrament as an aid in Character Building," help being obtained from the discussion of this lesson.

Teacher's Closing Minute:

As a closing sentiment the teacher might respond thus: "One need not languish for want of spiritual nourishment. Jesus promises, 'I am the bread of life; he that cometh to me shall never hunger; and he that believeth in me shall never thirst.'"

MEN CALLED OF GOD

Lesson 16. For May 24, 1936

Texts: *Articles of Faith*, Talmage, pp. 179-197; *Sunday Night Talks*, Talmage, pp. 220-229.

Objective: Joseph Smith teaches: *The powers of heaven can only be controlled upon the principles of righteousness. When a man undertakes to exercise control of the souls of the children of men in any degree of unrighteousness, the spirit of the Lord is grieved, and when it is withdrawn, amen to the authority of that man.* (See *Doctrine and Covenants* 121:36-37)

Suggested Material Outline:

- I. Each individual is called of God to do right, to extend love, and to render service.

To all mankind Jesus issues this charge, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself."
- II. Authority needed in an orderly society.

When a group of individuals band together for any cause, authority must be delegated, and responsibility placed. Without authority "there could be no orderly society, no community or national government, no advancing civilization, or for that matter civilization at all. Men may create or establish authority in the institutions of their own making; and such authority may be delegated to or vested in certain persons who are called, appointed or elected, and who thus become officers in their respective organizations. Their words and actions, within the limitations of their office, are of binding effect in varied degrees." (*Sunday Night Talks*, p. 220)
- III. Authority to administer in the ordinances of the Gospel.
 - a. Human Institutions. If a group of persons were to proceed according to their own will and pleasure, and organize a church, by what right would they officiate? Only by the authority they have given themselves. They could not rightly claim that this new church—all their own—is accepted and acknowledged by God as His own. Their acts might be righteous, they might render service to humanity, thus being sure that their efforts are pleasing to God, but still they could not claim to have organized God's church and to have received their authority from Him.
 - b. Men called of God. "Man cannot originate for himself or arrogate to himself any vestige of divine authority; such can come only from the source divine. Paul, speaking particularly of one holding the office of high priest, but by implication including any and all bearers of the Priesthood, has given us this incisive word: 'And no man taketh this honor unto himself, but he that is called of God, as was Aaron.' (*Hebrews* 5:4) How was Aaron called to his priestly office? We find answer in the twenty-eighth chapter of Exodus—that Aaron was called through the word of the Lord to Moses, whose prior ordination to the Holy Priesthood is fully attested. To be called of God, therefore, is to receive the direct and personal command and commission from the very mouth of God, or by the voice of the Lord's servants who have previously received authority and who speak by inspiration." (*Sunday Night Talks*, p. 224)
 - c. Many are called but few are chosen. "Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man. We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many

are called, but few are chosen." (*Doctrine and Covenants*, 121:34-40)

Thus we see clearly that Joseph Smith fully sensed that the bestowal of authority to administer in the ordinances of the Gospel has two aspects: first, the official calling of a person under authorized hands; and second, the qualifying of that person through love, service, faith and repentance to be the kind of person God would wish to have represent Him. For example, ordination alone does not make a person truly a priest, elder or prophet; such authorization must be followed by deeds worthy of such responsibility.

Suggested Method Outline:

- I. It is suggested that the topic, "Each individual is called of God to do right, to extend love, and to render service," be presented as a short talk by some member of the class. This presentation should emphasize the fact that no one need wait to be especially authorized to do good, and to love and render service to humanity.
- II. The topic, "Authority needed in an orderly society," could also form the subject of a short talk by a class member. Concrete examples would make the presentation interesting.
- III. After introducing the subject, "Authority to administer in the ordinances of the Gospel," the teacher might continue by asking these questions:

In what sense, if at all, can a human institution based on Christian principles be classed as God's church?

Just how is a man called of God to administer in the ordinances of the Gospel?

What attitude does God take toward a person who attempts to use his authority in an unrighteous manner?

What does Joseph Smith think of a person who uses his authority to gratify pride, to satisfy vain ambitions, or to exercise control and dominion?

Are you truly a priest or elder if you have been ordained such? What more needs to be done?

Assignment:

As a project the members of the class might be asked to bring next Sunday a list of things which an ordained elder should be doing in order to become an elder in very deed. In presenting next Sunday's lesson, "The Church an Aid in Spiritual Development," a member of the class might present talks on the subjects, "The Primitive Church" and "Reestablishment of the Church."

Teacher's Closing Minute:

The teacher might close with the following

statement: "Let us magnify the authority we have been given through the Holy Priesthood and always keep in mind that 'the powers of heaven can only be controlled upon the principles of righteousness.' Please repeat the concert recitation for May."

THE CHURCH AS AN AID TO SPIRITUAL DEVELOPMENT

Lesson 17. For May 31, 1936

Texts: *Articles of Faith*, Talmage, pp. 198-216; *Sunday Night Talks*, Talmage, pp. 240-248.

Objective: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:11-12)

Suggested Material Outline:

I. The Primitive Church.

In the Primitive Church we find operating each in his calling, apostles, prophets, evangelists, pastors, elders, bishops, priests, teachers, deacons, and members. These officers and members constitute the Church of Christ, which was organized "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Of the functioning of this body, Paul further says: "But now are they many members, but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more, those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. * * * And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body, of Christ, and members in particular." (1 Cor. 12:20-27)

Thus we see that the Primitive Church, as understood by Paul, was organized to permit a perfect co-operation of its members in order that each might receive aid in spiritual development, and thus more easily develop the Christ-like character.

II. Christ's Church of Today.

a. Reestablishment of the Church. The Church of Jesus Christ "is reestablished, and the plan of its organization, together with the authority under which it ministers, is the same

as that of olden days. The Holy Priesthood, lost to the earth during that awesome night, has been restored by the ministration of angels, under whose hands men have been again ordained to holy office. By divine authorization and commandments there have been placed in the Church in these days, as in ancient time, apostles, prophets, pastors, evangelists, elders, bishops, priests, teachers and deacons." (*Sunday Night Talks*, p. 248) Once again the Church of Jesus Christ functions smoothly and stimulates the perfect co-operation so necessary in developing the abundant and Christ-like life.

b. Specific Aids to Spiritual Development.

1. The Priesthood. Through the Priesthood quorums, boys and men are trained in the Gospel of Jesus Christ, and are given specific duties to perform which help build the Christ-like character founded on love and service. The teacher will be interested in making a list of Priesthood activities which are aids in spiritual development. (See *Articles of Faith*, pp. 204-212)

2. Sacrament and Testimony Meetings. Such meetings, composed as they are of singing and sacred music, of prayers and the sacrament, and of religious talks and personal testimonies, are conducive to genuine worship; and genuine worship is the acme of spiritual activities.

3. Church Auxiliaries. One has but to list the activities of the Primary Association, the Mutual Improvement Associations, the Sunday School, the Relief Society, and Church Schools, Institutes, and Seminaries to become aware of how important are these "helps to the Priesthood" in stimulating spiritual growth. The teacher would do well to make up a list of such activities, making use of his own experiences and of the *Articles of Faith*, pp. 212-214.

Suggested Method Outline:

- I. The subject, "The Primitive Church," might be presented as a short talk by

a class member. These characteristics of this organization should be stressed: the smoothness of the functioning of its parts, the fine spirit of co-operation among its members, the genuine love manifest for Christ, "the chief corner stone," and the excellent opportunity it offered for spiritual growth. Also emphasize that every organ is necessary in "the body of Christ."

- II. Under the subject, "Christ's Church of Today," the topic, "Reestablishment of the Church," could be presented as a very interesting talk by a class member. The speaker should make clear that the Church of Jesus Christ of today, as of yesterday, is founded upon the rock of revelation, and that God was personally and very intimately concerned in the Restoration.

The topic, "Specific aids to spiritual development," could be presented by listing specific aids upon the blackboard as the members suggest them. From this miscellaneous array a well-organized list could be formed. Finally, the teacher could vividly reveal how important is the Church as an aid in spiritual development.

Assignment:

As a project, each member might be urged to select from the fine offering of the Church, certain activities not tried before, and enter into such activities with vim and zest. Each member should be encouraged to report to the teacher privately at various times during the year as to just how these activities are leading to the more abundant life. If such a project can be put over, the teacher will have the satisfaction of seeing his class members make genuine spiritual growth. Next Sunday's lesson is on the subject, "The Priesthood, a call to service." Members might be asked to give a talk on "The Principle of Heavenly Rule," and personal testimonies on the subject "Service in the Priesthood brings Joy and Happiness."

Teacher's Closing Minute:

The teacher might close with some such statement as this: "Our Church offers freely varied opportunities which are conducive to spiritual growth. The wise person will accept this free offering. Let us repeat the Fifth Article of Faith."

THE GUIDING STAR

No wisdom and you perish,
No ideal and you're lost;
Your heart must ever cherish,
Some faith at any cost.
Some hope, some dream to cling to,
Some rainbow in the sky;
Some melody to sing to,
Some service that is high. —H. du Autremont



GOSPEL MESSAGES



COURSE C—"THE VITALITY OF MORMONISM"

For Priests and Young Men and Women of 17 and 18 Years of Age
General Board Committee: Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman;
Lynn S. Richards, Earl J. Glade

CONCERT RECITATION FOR MAY

(Doctrine and Covenants, Section 130, verses 20, 21)

"There is a law irrevocably decreed in the heavens before the foundation of this world, upon which all blessings are predicated; And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

LESSONS FOR MAY

THE PROBLEM OF CHOICE

Lesson 13. For May 3, 1936

Text: Sunday School Lessons (Quarterly), No. 13.

Objective: Within the limits set by natural endowment and environment man is free to travel where he will, but the choice of his life's course carries its own rewards and penalties.

References for Further Reading: Bennion, *Moral Teachings of the New Testament*, Chapter 11; Widtsoe, *Discourses of Brigham Young*, Chapter 5; Roberts, *A Comprehensive History of the Church*, II:403-406.

Suggestion:

One of the distinguishing characteristics of man is his power to think through a given situation and choose according to his will. It is true he is subject, at times, to conditions beyond his control but even in face of these he is usually faced with alternate courses of action. As a guide between right and wrong he enjoys the accumulated experience of the race. That which the race has discovered, either through experience or divine revelation, to be for *human welfare* is called *moral* and that which affects injuriously is called *immoral*. Between these two courses he is free to choose.

"To every man there openeth
A way and ways, and a way;
And the high soul climbs the high way;
And the low soul gropes the low—
And between on the misty flats
The rest drift to and fro,
But to every man there openeth
A high way and a low;
And every man decideth
The way his soul shall go."

Questions:

1. Is a course of action right or wrong because society says so? Because God says so? Or does the "Moral Code" say a course of action is right or wrong because of its effect upon the human being?

2. What are the effects of choosing one's course of action in harmony with what the race has discovered (or what God has revealed) to be right?

What are the effects of running counter to the right course, and choosing the wrong?

3. Which is the easier course to follow in the long run? Which offers the greatest advancement?

4. Counting the Cost: How much are you willing to pay for—a book? An automobile? A trip? How much are you willing to pay for—

a. The thrills of a good time?

b. To satisfy your appetite?

c. To be comfortable?

5. Are the following true?

A good time purchased at the cost of a good name costs too much.

Carnal appetites satisfied at the sacrifice of health cost too much.

Indulgence at the cost of mediocrity is a poor bargain.

6. Consider:

Human conduct follows choices of right or wrong: choice of right leads to freedom—happiness—life; choice of wrong leads to captivity—misery—death.

7. Discuss *Doctrine and Covenants*, 58:32-33.

8. How does the "Problem of Choices" relate to the Latter-day Saint conception of the "Plan of Salvation"?

"King of the forest or serpent of the marsh. Make your choice. Abstinence with achievement, or indulgence with less than mediocrity. We are architects of our own fate. Decision determines destiny."—A. Z. Conrad.

Second Sunday, May 10, 1936

Mothers' Day

FREEDOM THROUGH OBEDIENCE

Lesson 14. For May 17, 1936

Text: Sunday School Lessons (Quarterly), No. 14.

Objective: To show that obedience to righteous law is the price of freedom.

References for Further Reading: Talmage, *Vitality of Mormonism*, Chapter 19; Bennion, *Moral Teachings of the New Testament*, Chapter 2; Widtsoe, *Discourses of Brigham Young*, p. 345.

- I. Reference is made in the text to the "Covenant" between the Jews and Jehovah. (*Genesis*, 12:1-3) That close relationship between a people and their God distinguished the Jewish religion from all other religions of the world. Had the covenant been kept in spirit instead of in dead letter only, it would have saved them much suffering. Compare with our Latter-day Saint "Covenant."
 - a. "I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise." (*Doctrine and Covenants*, 82:10)
 - b. "There is a law irrevocably decreed in the heavens before the foundation of this world, upon which all blessings are predicated: And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (*Doctrine and Covenants*, 130:20-21)
- II. The religion of the Jews became one of legalism—a system of rules and regulations interpreted by the scribes. Adherence to the "tradition of the elders," as the complex network of laws were known, represented the Jewish effort to usher in "The Day" when the Messiah would establish His Kingdom among them. In a sense it was their means of salvation. Obedience to outward forms and ceremonies replaced a religion of the inner spirit and God became a stern judge instead of a father of love. Jesus charged, "Woe unto ye also ye lawyers! (scribes) for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." Is freedom won through technical observance of forms and ceremonies?
- III. What one requirement in the Gospel of Christ, if it is observed, automatically fulfills all the laws of Moses? (Our temporal laws as well.) See *Matthew*, 22:35-40. Also "The Greatest Thing in the World," by Drummond. With reference to the above how does the Gospel of Christ set men free from technical laws? What does it mean to "live above the law"? (*Doctrine and Covenants*, 58:21)
- IV. Why does the Gospel of Jesus Christ set men free? Perhaps the following statement holds the key to the problem:

"And ye shall know the truth and the truth shall make you free." (*John* 8:32) It follows that the church approaching nearest to the truth has in it the greatest power for freedom.

- V. Discuss the following sentence from Talmage: "Transgression of the law is primarily or indirectly the cause of all suffering." Illustrate how freedom is lost by the breaking of:
 - a. Physical laws:

What caused the 1935 dust storms in the middle west?

Why will a confirmed smoker "walk a mile for a camel"?
 - b. Moral laws:

Why is indulgence in profane and vulgar language a handicap?

What penalty is attached to cheating?

What threat to freedom does promiscuous "petting" hold?
 - c. Spiritual law:

Discuss the significance of the following: "Sin keeps a man from prayer and prayer keeps a man from sin."

"The love of money is the root of all evil."

VI. Read *Doctrine and Covenants*, 88:86.

Consider the following:

"Life is a fight to the finish for the man who really lives. . . Will power, work power, and worth power are at a premium. Competitions for first place are fierce. No oyster-backed, snail-paced, self indulgent shrinking shrimp of a man can expect to arrive. A passion pulled sensuous seeker-after-pleasure cannot successfully buck up against a big day's work and not sag. . . . There is a hollow-eyed, dough-faced vacancy wherever men and women defy laws of health and vigor and give way to sensuality. The law of harvest is inexorable. Nature's bill must be paid on demand and the demand comes sure and swift. The amount of personal energy is limited and has to be accounted for. Waste it, and you cannot have it when the demand is greatest. Burn out brain and brawn for a time and you are as sure to become a useless slimy slacker as the sun is to rise and set. . . . Will power vanishes, clear vision disappears, virility goes and decency goes when the eternal laws of chastity are trifled with. Break the rules of the game and you lose. Trample on the rights of others and you sacrifice your own freedom.

"An evil habit is a ball and chain and it has to be dragged the whole way through. A clean life is a vigorous, worthwhile, satisfying, hill-climbing life with victory at the top of the slope."—A. Z. Conrad.

Further reading: Talmage, *The Vitality of Mormonism*, Chapter 19.

PERSONAL RESPONSIBILITY

Lesson 15. For May 24, 1936

Text: Sunday School Lessons (Quarterly), No. 15.

Objective: To show that there rests upon each individual definite responsibility with regard to acceptance and application of the Gospel of Jesus Christ.

References for Further Reading: Talmage, *Articles of Faith*, 57; Talmage *Vitality of Mormonism*, Chapter 80; *Doctrine and Covenants*, 58:32-33; *Jeremiah*, 31:29, and *Ezekiel*, 33:1-19.

A cartoon appearing in the days of Boss Tweed, and his associates, showed that group of gentlemen standing in a circle each pointing, with his thumb, to the man on his right as an indication of responsibility for the political graft which had been uncovered. Human beings are often inclined to "pass the buck" to somebody else, thus avoiding personal responsibility.

There are some matters, however, in which it is impossible to shift responsibility. Heritage and environment place their limitations upon each of us but, within those limits, we are at any given time the product of our own thoughts and actions to that point. The Hindu and the Buddhist call it "Karma" which means "deed effects" or, the effect of the deed on the subsequent character of the doer. Note the following:

"According as one acts, as one conducts himself, so does he become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action, bad by bad action.

"But people say: 'A person is made (not of acts but) of desires only!' In reply to this, I say: 'As is his desires, such is his resolve; as is his resolve, such the action he performs; what action he performs, that he procures for himself.' (Taken from *Seven Great Bibles*, by Martin, p. 29.)

Does the foregoing have any relation to Jesus' statement, "The Kingdom of God is within you"?

Explain: "Ignorance of the law is no excuse."

But all men do not see things alike. Is a man to be held responsible through failure to understand? Is the penalty under such conditions to be equal with that inflicted for non-compliance? The answer will be affirmative to the extent that failure to understand was due to *lack of desire*.

Discuss: "If any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of myself." (*John* 7:17) Compare with *Matt.* 12:38-39.

From the foregoing it is evident that understanding is dependent upon at least two things: *desire to know* and *conforming one's life* to the teachings in question.

Discuss: "Wilful ignorance of the Gospel is sin."

No less important than *acceptance* of the Gospel is *application* of its principles to life. Review parable of the Builder. *Matt.* 7:24-27, and *Luke* 6:47.

Desire alone is insufficient. Illustration of the immigrant wishing to obtain citizenship. He must comply with the legal requirements. (*The Vitality of Mormonism*, by Talmage, p. 284.) What are the "legal requirements" laid down by Jesus for entrance into the Kingdom? *John* 3:5.

References to further illustrative material: Jesus' reply to the Jews when they claimed salvation through lineage of Abraham. *John* 8:33. See also *Matt.* 3:9.

Jeremiah's reply to the Jews when they complained, "The fathers have eaten a sour grape and the children's teeth are set on edge." *Jeremiah* 31:29.

Ezekiel's message on personal responsibility. *Ezek.* 33:1-19.

THE DESTINY OF MAN

Lesson 16. For May 31, 1936

Text: Sunday School Lessons (Quarterly), No. 16.

Objective: To show that man, as spiritual offspring of God, has in him the power of unlimited advancement.

References for Further Reading: Evans, *Heart of Mormonism*, 251-253; Widtsoe, *Joseph Smith as a Scientist*, Chapter 15; Talmage, *Articles of Faith*, 94-95; *Doctrine and Covenants*, Section 76.

Suggestive Lesson Development:

Goethe once said, in effect, that man was on earth not to be but to become. The predominant spirit of Joseph Smith's teachings was the infinite worth of the human personality and its capacity for growth. His teachings proceeded from two assumptions: *First*, that man is the spirit offspring of God, and *second*, that the possibilities of human progress are without limit. These two he linked with the divine purpose of life as stated in the *Pearl of Great Price*, 1:39: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

Mormonism emphasizes a difference between salvation and exaltation. (See text, Chapter 75) Salvation may be won by even the negative life but exaltation will only be the reward of positive, aggressive adherence to the laws of righteousness which lead to godliness. (Compare with similar experience in schools or governments. Many graduate, some to achieve greater honors, others to a life of shame; many obtain citizenship—some to rise to great leadership, others to

become lost in crime.) What is the difference between *positive* and *negative* virtues?

"Be ye perfect even as your Father in Heaven is perfect" is within the range of possibility from the Latter-day Saint point of view. As will appear later, the following Mormon aphorism is accepted literally. "As man is God once was; as God is man may become." This Mormon statement recalls Kant's phrase: "Wenn es ein Gott gabe Kann mann ein Gott werden." (If there is a God man can become a God.)

The following, taken from Dr. Widsöe's *Joseph Smith as a Scientist*, is apropos in its revelation of the prophet's original conception of eternal progress as well as in its selection of typical Mormon passages on the subject:

"Mr. Spencer (Herbert) concludes that all evidence agrees in showing that 'every object, no less than the aggregate of objects, undergoes from instant to instant some alteration of state.' In two directions only can this ceaseless change affect an object; it either becomes more complex or more simple; it moves forward or backward; it grows or decays. In the words of Spencer, 'All things are growing or decaying, accumulating matter or wearing away, integrating or disintegrating.' This, then, is the greatest known fundamental law of the universe, and of all things in it—that nothing stands still but either progresses (evolution) or retrogrades (dissolution). Now, it has been found that under normal conditions all things undergo a process of evolution; that is become more complex, or advance. This in its essence is the law of evolution about which so much has been said during the last fifty years." pp. 95-96.

"Were it not that the law of evolution is of such fundamental value in understanding of natural phenomena, it would hardly be expected that the calling of Joseph Smith would necessitate any reference to it. . . . One of the leading doctrines of the Church (Mormon) resembles the spirit of the law of universal growth so nearly that one is forced to believe that the great truth embodied by this doctrine is the truth shadowed forth by the law of evolution. . . .

"Yet the Church asserts that God was not always what He is today. Through countless ages He has grown towards greater perfection, and at present, though in comparison with humankind He is omniscient and omnipotent, He is still progressing." . . .

Referring to the Ante Mortal Christ, we read, 'And I, John, saw that He received not of the fulness at first, but continued from grace to grace until He received a fulness; and thus He was called the Son of God because He received not of the fulness at the first.' (*Doctrine and Covenants*, 93:12-14)

"Man, likewise, is to develop until, in comparison with his present position, he becomes a God. For instance in speaking of the salvation to which all men who live correct lives shall attain the prophet says, 'For salvation consists in glory, authority, majesty, power and dominion which Jehovah possesses.' And in another place, 'Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power.' (*Doctrine and Covenants*, 132:20)

"That this is not a sudden elevation, but a gradual growth, is evident from many of the writings of Joseph Smith of which the following are illustrations: 'He that receiveth light and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day.' (*Doctrine and Covenants*, 50:24) 'For if you keep my commandments you shall receive of his fulness and be glorified in me as I am in the Father; therefore I say unto you, you shall receive grace for grace.' (*Doctrine and Covenants*, 93:20)

"There can be no doubt that the truth behind Spencer's law of evolution, and the doctrine taught by the 'Mormon' prophet, are the same. The great marvel is that Joseph Smith, who knew not the philosophies of men, should have anticipated for thirty years, or more, the world of science in the enunciation of the most fundamental law of the universe of living things." pp. 100-103.

Finally, notice how Joseph Smith's teachings on the destiny of man are corroborated by one of America's foremost scientists, the late Michael Pupin. In his last interview, when asked if he believed the soul of man is immortal, he said:

"In biology man is revealed as a being who is constantly progressing from glory to glory, changing more and more, I believe, toward the spiritual image of his creator. Science finds that everything is a continuously developing and intelligent process. It reveals man as a being with a soul which is progressing more and more toward divinity in a universe of unbroken continuity."

❖ ❖ ❖

"Four things a man must learn to do,
If he would make his record true:
To think without confusion clearly,
To love his fellow man sincerely,
To act from honest motives purely,
To trust in God and Heaven securely."



NEW TESTAMENT

COURSE B—WHAT JESUS TAUGHT
 For Ordained Teachers and Other Boys and Girls
 15 and 16 Years of Age
 General Board Committee: David A. Smith, Chair-
 man; M. Lynn Bennion, Vice-Chairman

CONCERT RECITATION (James, Chapter 1, Verses 5 and 6)

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

LESSONS FOR MAY

Suggestions for Two-and-One-Half-Minute Talks

1. Prayer as a Shield and Armor. (It is a protection against sin.)
2. Prayer as a Line of Communication. (In war times, the success of each unit depends largely upon communication with headquarters, which may be far away. The line of communication is maintained at all costs.)
3. The Faith That Moves Mountains. (It digs mines, makes a Panama Canal, pioneers a new land, etc.)

d. What must be the underlying motive?

Suggestions for Teaching: This lesson may be taught by the problem-project method. (See Wahlquist, *Teaching as the Direction of Activities*, pp. 71-76.) From the questions in the Quarterly, from the foregoing outline, or from elsewhere, select one or more definite, worthwhile problems. One pupil or group of pupils might be asked to search through books for material that will help in the solution of the problem; another might interview the bishop or other leaders in the community. All should be asked to do some close observation and careful, original thinking. The thoughts and findings of all pupils should be brought to class for discussion.

HOW TO PRAY

Lesson 13. For May 3, 1936

Text: The Quarterly, Lesson 13.

Objective: To emphasize the value of sincere, humble prayer, as a means of communion with God.

Supplementary References: Talmage, James E., *Jesus the Christ*, pp. 237-242; Weed, G. L., *A Life of Christ for the Young*, pp. 220-224; Kent, C. F., *The Life and Teachings of Jesus*, pp. 148-150; Tanner, O. C., *New Testament Studies*, pp. 337-339.

Suggested Outline:

- I. Why should we pray?
 - a. What is the special value of public prayer?
 - b. Of family prayer?
 - c. Of individual prayer?
 - d. If God already knows what we need, why should we pray?
- II. How should we pray?
 - a. Can an unrepentant sinner pray?
 - b. Is prayer a matter of eloquence?
 - c. Is it a matter of ritual, of precise form?

Suggestions for brief talks:

1. An Answer to Prayer.
 2. A Prayer That Greatly Impressed me.
 3. Unselfishness in Prayer.
 4. Sincerity in Prayer.
- Supplementary Material:

1. "One of the values of public prayers is that they tend to unite a group in seeking the common good of all. Likewise family prayer tends to unite the family in common, worthy purposes. Individual secret prayer, however, is the great opportunity of each person to commune with God and to seek spiritual strength to carry on in the great work of regeneration of mankind, self included. Secret prayer helps one to make clear to himself in unselfish terms his inmost desires and ambitions to be of service to mankind. Furthermore, secret prayer develops confidence and power of concentration on the purposes undertaken. One should, however, be sure that these purposes are set up with pure, unselfish motives and always

subject to correction by the inspiration of the Spirit of God." —Milton Bennion.

2. Some people think that if God already knows what we need, it is not necessary for us to pray. However, it is not the policy of our Father in heaven to hand over, as gifts, all the things that we require. That would defeat the very purpose for which we were placed on earth. Neither does the Lord place us here and then sever all lines of communication. He leaves a way open for those who seek it, and He helps them to secure the knowledge and other blessings they require. It is a matter of co-operation. Through prayer we are enabled to see more clearly just what it is we desire, and, by means of communion with our Father we are guided into paths that will lead to a solution of the problem confronting us. Of course, it frequently happens that the thing we pray earnestly for is not for our good; or the thing we wish to do is contrary to the will of God. Then, if we receive an answer at all, it is not the one we anticipated. Prayer helps us to clarify our needs, helps us to determine whether or not the thing we pray for is worthy, and it brings us resolution and strength.

3. History and literature contain many illustrations of the value of sincere prayer, both public and private. One of the greatest prayers of which we have record was uttered by Solomon, at the dedication of the temple. It is found in *1 Kings* 8:22-61. Other illustrations are the secret prayer of Washington at Valley Forge, and the prayer of Joseph Smith in the sacred grove.

Second Sunday, May 10, 1936

Mothers' Day

PERSISTENCE IN PRAYER

Lesson 14. For May 17, 1936

Text: The Quarterly, Lesson 14.

Objective: To emphasize the need for continual prayer.

Supplementary References: Dummelow, J. R., *The One Volume Bible Commentary*, pp. 649 and 752; Kent, C. F., *The Life and Teachings of Jesus*, pp. 150-155; Tanner, O. C., *New Testament Studies*, pp. 339-342.

Suggested Outline:

- I. Why should a person ask more than once for something he desires?
 - a. What benefit will constant asking be to one who prays?
 - b. Why will the Father be favorably impressed?
 - c. What effect will constant prayer have upon our "line of communication" with God?

- II. How can we overcome the discouragement we feel when our prayers are apparently unanswered?

- a. May prayers be answered in ways other than those which we anticipate?
- b. What attitude should we have when we make a request of our Father in heaven?
- c. How can prayer help us to overcome the wrong habit of worry?

Suggestions for Teaching: Use the directed study method. In addition, brief talks may be given on these (or other) topics:

1. Prayer, the Soul's Sincere Desire.
2. The Difference between "Saying Prayers" and "Praying."
3. Prayer as a Safeguard against Temptation.
4. Prayer as a Safeguard against Worry.
5. Helping the Lord to Answer Our Prayers.

An effort should be made to impress pupils with the need for habitual prayer. The young men and women of this department are entering the most interesting and important period of their lives. They are approaching life's great cross-roads, where they must begin to choose between evil companions and those who are fine, clean, earnest, and ambitious.

They will begin to form habits of wrong thinking and wrong doing, or they will form habits that will make them leaders in their wards and communities. No matter what else they may do, if they will now establish the habit of praying daily, and as much oftener as occasion requires, they will not go far astray, and the struggle for right living will be not at all difficult.

Supplementary Material:

1. Sometimes in our efforts to achieve success, we hit upon ideas that seem ethical, feasible, and altogether desirable. Experience, however, proves that many such ideas are not at all suitable. If carried out, they cause sorrow and distress, or financial loss. One who prays, not once, but many times, about such matters, asking for wisdom to know what is best for him to do, or asking that he may find a way to carry out the idea, soon begins to see the flaws, if there are any, or he finds a way to accomplish his purpose. The constant praying helps him to eliminate unworthy requests, and to center his attention and efforts on those that are desirable.

2. Recently, in one of our larger wards, a man was desperately in need of a little money. His wife was in the hospital, suffering from a disorder that threatened to cripple her for life. The doctor prescribed certain materials and said that they would have to be obtained at once.

The man had no money, and being new in the community, had nowhere to turn for

credit. He prayed earnestly that he might find some way to get the money. He went to banks and tried to borrow it. He visited pawnshops, but nothing he had would bring the amount he needed. Throughout the day he repeatedly placed the matter before the Lord. Toward evening he turned homeward and on the way, asked again that some way might be found whereby he could get the money.

When he reached home, he found a letter on the table. It was from a brother living far away, who said that he had heard there was sickness in the home, and in the hope of helping out a little he was enclosing a check for \$100.

3. During the World War, a Mormon soldier was attached to an organization in which there were no other men from Utah. The ideals and habits of many of the soldiers were entirely different from those of the Mormon, and there was every opportunity and invitation to live as they did. The Mormon, therefore, made it a matter of daily prayer, in which he asked that those temptations which he was unable to avoid might not be too strong for him to withstand. The soldier says that his prayers were completely answered. Temptations to smoke, drink, gamble, and do other things of an evil nature, so lost their power that he actually found it easier to live according to the doctrines of his Church than it was when he lived in his own home ward and with his own family.

THE POWER OF FAITH

Lesson 15. For May 24, 1936

Text: The Quarterly, Lesson 15.

Objective: To show that unwavering faith is essential to successful living.

Supplementary References: Kent, C. F., *The Life and Teachings of Jesus*, pp. 152-153 (V); Talmage, James E., *Jesus the Christ*, p. 347 (9); Dummelow, J. R., *The One Volume Bible Commentary*, pp. 694-695; Tanner, O. C., *New Testament Studies*, pp. 267-268; *Hebrews* 11:1.

Suggested Outline:

I. What faith did Jesus require of His disciples?

- a. Men were placed on earth "to see if they will do all things whatsoever the Lord their God shall command them." How can we know of a surety what he commands us?
- b. How can we know, even, that there is a God?
- c. Why did Peter begin to sink in the waters of Galilee when he attempted to walk on the sea?
- d. Why were the apostles unable to heal the lunatic?

e. What did Jesus say could be accomplished through faith?

II. How can we acquire unwavering faith?

- a. Does faith come from within us, or is it altogether a divine gift?
- b. In what two ways can we increase our faith?

Suggestions for Teaching: Use either the directed-study or the problem-project method. If the latter is used, be sure to make assignments at least one week in advance. In addition to problems suggested above, or in the Quarterly, these might be used:

1. What part does faith play in a successful school career?

2. How can faith help one to secure employment?

3. Of what value was faith to Thomas A. Edison? (Marconi, Ford, Rockefeller, Carnegie, Marshall Foch, Lindbergh, Joan of Arc, etc.)

4. How will faith help one to live a clean, upright life?

5. How can we increase our faith in ourselves? Our faith in God?

(These problems may be used for class discussions or as subjects for brief talks by pupils.)

Supplementary Material:

1. It was faith that sent Columbus to Queen Isabella for the ships and men he needed for his westward journey. After many days of sailing, when the sailors lost courage and threatened mutiny, it was faith that gave Columbus such courage that he did not waver in his determination, and was able to inspire his subordinates with new hope—hope that held out until a tiny light on the distant shore signaled the success of the expedition.

2. When Major Powell and his men were exploring, for the first time, the canyons of the Colorado River, they reached some very dangerous rapids, where the river plunged in great foaming waves between narrow walls. A little way down, there was a bend in the canyon, making it impossible for any one to see whether smooth water, more rapids, or a great fall awaited the explorers.

The boats were drawn to a small sandbar just above the narrow gorge, and a council was held. The men were weary from months of hardship and privation; day after day their lives had been endangered; and now, with starvation threatening, they had come, perhaps, to the worst hazard of all. Three men refused to go on. Major Powell walked up and down the sandbar all night trying to solve the problem. When morning came he announced his decision: He would risk all in an attempt to go on down the river.

All the men except three agreed to go with him. The boats were launched, and after a short, extremely dangerous ride through the rapids, the party encountered

smooth water and completed their journey in safety. The other men finally succeeded in climbing out of the canyon to the high plateau above, where they were ambushed and killed by Indians.

The first party were saved by the faith of Major Powell; the second lost their lives for the lack of faith.

3. Because we are placed on this earth that we may prove ourselves, it is natural that those whose faith in God is strongest will be nearer to Him than those who waver and doubt, and who lack confidence in the final triumph of good over evil. Note this parallel situation: The employee who is loyal, enthusiastic, zealous, and who is motivated by confidence in his employer, is sure to be looked upon with more favor than is the employee who is cynical, pessimistic, and who plainly shows his lack of confidence in the business and in those who control it.

THE HANDMAID OF FAITH

Lesson 16. For May 31, 1936

Text: The Quarterly, Lesson 16.

Objective: To show that in any undertaking, success is won by faith plus work.

Supplementary References: Dummelow, J. R., *One Volume Bible Commentary*, pp. 651-652; Tanner, O. C., *New Testament Studies*, pp. 213-214; Talmage, James E., *Jesus the Christ*, pp. 319, 381, and 395 (Note 3); James 2:14-20.

Suggested Outline:

- I. What is man's duty with respect to God's commandments?
 - a. Is there any justification for the belief that faith alone is sufficient for salvation?
 - b. On the other hand, will work without faith win eternal life?
 - c. What does Jesus say about these two things?
- II. Why is the principle of faith plus works of vital importance to us?
 - a. How does it apply to our spiritual growth.
 - b. To our mental development?
 - c. To our physical achievements?

Suggestions for Teaching: The problem-project method is suitable for this lesson. As with the preceding lesson, problems may be

drawn from the foregoing outline, or from questions in the Quarterly. In addition, such problems as these may be of interest:

1. How can I break a certain bad habit that is a bar to my success or happiness?
2. How can I improve the spirit of harmony (refinement, helpfulness) in my home?
3. Circumstances are denying me the opportunity of an education that I want. How can I apply the principle of faith plus work to overcome the difficulty?

Supplementary Material:

1. Undoubtedly George Washington had implicit faith in the cause for which he fought, and full confidence in the ultimate triumph of the Colonies. But he did not rest on faith alone. During the lone, bitter winter at Valley Forge, for example, he stayed with the soldiers, working with them, suffering with them, striving to keep up their courage, and writing urgent, effective messages to Congress and to private citizens for the help that was needed. His own home was not many miles distant, and there he could have been with his family and his friends, enjoying all the comforts of his great Virginia estate.

To his profound faith, Washington added all the work that he was able to give, and thus saved the cause of American independence when it seemed almost hopelessly lost.

2. A few years ago, a young man living with his widowed mother in a small Idaho town became very ambitious to secure an education. He felt confident that, given the opportunity, he could accomplish a great deal. However, his financial resources were so seriously limited that the outlook was discouraging. Many others in similar circumstances would have settled down to a long, perhaps futile, period of waiting and hoping for "something to turn up."

But to faith, this young man added action. With less than \$40 in his pockets he set out for Salt Lake City. At school, he did not ask for special consideration, but his efforts the very first day won such favorable attention that he was provided with work that would pay for his education.

His work in school was of an exceptionally high standard. After graduation and a short period of employment, he entered an eastern university, where he is now continuing his remarkably successful career.



A GENTLEMAN

He who plays fair in the strenuous game of life; who is clean of body, mind and soul; who associates with honest men; who is courteous to friend and foe; who is too chivalrous to wound the feelings of others, and too sensible to lower his respect for himself; whose hopes and dreams are founded on the rock of determination; who looks you straight in the eye; who meets victory without boasting; defeat without bitterness and all life with a smile; who loves his friends, his country and his God—Is A Gentleman.



OLD TESTAMENT

Course A—For Deacons and Other Boys and Girls
12, 13 and 14 Years of Age

General Board Committee: T. Albert Hooper,
Chairman; Junius R. Tribe

LESSONS FOR MAY

CONCERT RECITATION

(L. D. S. Hymns, No. 49, Verse 1)

God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the Sea
And rides upon the storm.

Wm. Cowper.

THE SILVER CUP

Lesson 13. For May 3, 1936

1. *Objective:* To show that one ought to forgive others, no matter how great the offense.

Surely no story or incident can better illustrate this idea than the one related in this lesson. From a human point of view the brothers had done irreparable injury to Joseph. They had sold him to a foreigner, who in turn had sold him as a slave; then he had been cast into prison through no fault of his own. That everything had turned out all right did not, as a matter of fact, exonerate the brothers; the injury remained. The common way would have been for Joseph to have been hard on them, to have been resentful on account of his hardships. But he was not. That is a very great scene where he makes himself known to the men!

2. *Point of View:* Ask the class for instances in their own lives where they have been subjected to injury or insult. Draw out from them their first feelings in the situation and their subsequent feelings. What did they do; what should they have done?

We are going to study today how a man forgave those who had injured him very much, and been the cause of a great deal of suffering to him.

3. *Readings:* Two things ought to be done here. First, have one of your class enumerate the wrongs the brothers had done Joseph, ending with the plea of Judah. This last will be found in Genesis 44:14-34. Then have another read the passage in chapter

45, verses 1 to 15. This is the dramatic scene in Joseph's life.

Besides the Quarterly you should read chapters 44 and 45 of Genesis. After this you are ready for the lesson itself.

4. *Outline:* The main topics of this lesson are as follows, which maybe you have already assigned to members of your class:

1. Joseph's work in Egypt.
2. The famine.
3. The various trips of the Brothers to Egypt.
4. Joseph's plan to detain the Brothers.
5. The reconciliation.

Here, then, are five talks for as many members of the class. Should your superintendent ask for talks from your class before the Sunday School, you will be ready with some.

5. *Memory Gem:* "Forget not my law, but let thine heart keep my commandments; for length of days, and long life, and peace, shall they add to thee." Proverbs 3:1, 2.

Are you sure now that your class understand the meaning of the gem? Suppose you try them out by asking them to mention some specific "law" and then to show just how it would bring them peace.

6. *Application:* Let the class, during the coming week, practice on one of the commandments of the Lord, one preferably that gives them trouble.

This is what Benjamin Franklin did when he was a young man, and this also is what Colonel Lindbergh did, even before he took that memorable flight across the Atlantic. It is by practicing the virtues that we improve our character.

7. *Assignments:* Now is the time to read the next lesson so as to be ready to make the necessary assignments to pupils in the matter of reading and recitation upon topics.

Don't you find that you are happier in conducting a class when your pupils do the work?

Second Sunday, May 10, 1936

Mothers' Day

IN THE PALACE OF THE KING

Lesson 14. For May 17, 1936

With this lesson we begin another series, this time about Moses in his relations with the Children of Israel. There are four lessons in all. It would be well for the teacher to keep this fact in mind during his study of these lessons, so as to be conscious of the unity in them. It might be a good thing to read now all four lessons; this will give him an overview of the four sections.

1. *Objective:* Perhaps the best aim of this lesson is that *God always provides a means by which his purposes are carried out, even though it may appear a succession of accidents to us.*

THE DOUBLE MEANING

This part of the life of Moses furnishes us with an illustration of the spiritual and the material in our every day life. On the one hand, it would appear an accident that Moses was reared as the son of Pharaoh's daughter. There was the finding of the baby, the adoption of it by the princess, the education in the court. But back of it all was the hand of the Lord moving people to take the necessary steps in the great drama.

2. *Point of Contact:* Encourage the boys and girls to tell of incidents they may have heard or that may have happened to them, which show the hand of the Lord in what occurred. Today's lesson shows how that hand was manifested in the case of one of the greatest men who ever lived.

3. *Readings:* It might be profitable here to have two things done by two members of the class. First, have a reading by a pupil, which has been carefully prepared beforehand. A good one would be the blessing of Jacob concerning Joseph, which you may find in Genesis 49, verses 22 to 26, inclusive. The second talk should give a brief account of the stay of the Israelites in Egypt—how long they were there, what happened to them, and their status at the time the present lesson opens.

4. *Outline of Lesson:* The matter of this lesson may be seen from this skeleton outline:

1. Finding of the baby.
2. How it came to be there.
3. What became of it.
4. Education at the time in Egypt.

These four topics should, of course, be given by four pupils, according to a previous assignment. They will have little difficulty with the first three, since the material is to be found in the Quarterly. The matter for the fourth may be found in any history of Egypt, in an encyclopedia on the subject Egypt; if the teacher has access to a recent

book entitled *Sermons on Old Testament Heroes* (MacCarthy), she will find something interesting. Most of the education of the youth at this time centered in an account of what was supposed to happen after death. Yet Moses, after being trained in this phase of Egyptian life, said nothing about it in his writings. This was because of his better training by a Hebrew mother, who was indoctrinated in a better form of religion.

5. *Memory Gem:* Having developed the idea suggested in the objective, you are ready now to crystallize the lesson in a short sentence. How will this do: "God moves in a mysterious way his wonders to perform." This is from Cowper's hymn, a favorite of the late President Woodruff.

6. *Application:* One must never take the attitude that the things that happen to us are accidents; for they may be divine guidings. Our attitude toward life ought to be one of reverence, in which we should look for the divine hand.

7. *Assignments:* Read now the next lesson, so that you will be able to make the proper assignments for the Sunday following.

THE BUSH THAT BURNED, BUT
WAS NOT CONSUMED

Lesson 15. For May 24, 1936

Objective: To show that it is good to deny oneself the smaller things in order to enjoy the larger.

Moses, as we know, was reared in the palace of the king, although he was the son of poor Hebrew parents. There he received the best education and enjoyed the best opportunities that Egypt could offer. He might, therefore, have lived a life of ease and pleasure, such as the sons of royalty always did, with no cares to worry him. But he did not do so. He preferred to be called a Hebrew and to take his chances with his own people. In other words, he denied himself all the luxuries of life, so that he might do that which he felt was his duty in the situation. This is a lesson much needed these days.

Point of Contact: Search the lives of the members of your class for something they might, or did, deny themselves in order to do something else which they thought of greater importance. It may be in the home, in the school, or elsewhere among their companions. This will serve to show the way to an appreciation of the lesson by the members of the class.

Readings: An appropriate reading for one of your pupils would be the first six verses of the third chapter of *Exodus*. Did you

make this assignment last Sunday? All the class should, of course, read the Quarterly for this week.

In addition to the Quarterly the teacher ought to read the matter in the *Bible*, on which the Quarterly is based—*Exodus*, chapters 2 and 3, together with whatever explanations may be available on the subject. Most of the material necessary to conduct this recitation can be got out of the biblical narrative itself.

Outline: The lesson, as treated in the Quarterly, proceeds as follows:

1. Moses as a shepherd.
2. The burning bush.
3. His mission to deliver Israel.

To this might be added a topic on the prophet from the time of his birth to the time of his call. There is not a great deal on this topic, but something may be found in the second chapter of *Exodus*. Thus four members of the class may become active in presenting the lesson, in addition to the one who gives the reading.

Memory Gem: The same as that for the preceding lesson. Ask the class to point out some of the ways in which God "moved in a mysterious way" in the present case. As usual, this gem of thought may be used to crystalize the lesson.

Assignments: Make your assignments for next Sunday. In order for you to do that, however, it will be necessary for you to study that lesson now. Also, when you come to the work of assignment of topics, it would be well for you to show in detail what you want, how the pupils are to get the material and where, and the connection it has with what you have in mind as the objective.

PHARAOH AND GOD

Lesson 16. For May 31, 1936

Objective: Here a good objective would be to show the power of God as contrasted with the power of mere man or the power of Satan.

Do you know what is the difference between the power of God and that of Satan? It is this: The power of God is exerted to bring about good; that of the Devil, to bring about evil, directly or indirectly. In the case of the Israelites God was seeking to free his Chosen People, so that they might develop, individually and nationally; whereas Satan (or Pharaoh, if you prefer) sought to continue them in slavery and ignorance.

Point of Contact: Ask your class to tell you of instances where good was accomplished through some one they know or have heard of—if possible where there is a conflict with some other force. It may be a contest within themselves over what they are about to do, between what they want to do and what they ought to do; in other words, a moral struggle.

Readings: Have one of your pupils read the following passage: *Exodus* 6:1-8:

It would make this passage clearer if one of your pupils were to tell about the promise made by the Lord to the patriarchs Abraham, Isaac, and Jacob, respecting the land to which the Children of Israel were to be led by Moses. This promise will be found in *Genesis* 15:18; 17:4, 7. Then the reading may go on.

Both the teacher and the pupils, of course, will have read the Quarterly. The teacher will find it profitable also to study very closely chapters 5 to 14 of *Exodus*. An explanation of the plagues should be sought in whatever histories of the Israelites the teacher may have access to.

Outline of Material:

- a. Two men visit the king.
Their message.
Their reception by Pharaoh.
- b. The ten plagues.
- c. Final consent of the king.

Probably ten different pupils might give the plagues, one to give each of the ten plagues. This would increase class activity. Do you have any trouble in getting your pupils to respond to your assignments? Or have you overcome this difficulty?

Memory Gem: Here is a gem that throws light on the question raised in the objective: "All things which are good cometh of God, and that which is evil cometh of the devil; for the devil inviteth and enticeth to sin, but that which is of God inviteth and enticeth to do good continually." *Moroni* 7:12. (In this gem, as will be seen from the reference, some phrases are omitted, in order to shorten the quotation for memory purposes.)

Application: There is a clear application of this lesson. Ask the class during the coming week to set their hearts on following what they know to be good, rather than what they feel to be evil. They can do this in a small way. It is a good thing to stop and think, when tempted to do any wrong, so as to clear the mind.

Assignments: Read now the next lesson, so as to be in a position to make proper assignments. Don't you find that the recitation goes off better when the pupils do most of the work?



"Life is a grindstone, and whether it grinds a man down or polishes him up depends upon the stuff he is made of.—Josh Billings.



CHURCH HISTORY

The Restoration and Early Church History
For Boys and Girls, Ages 10 and 11

General Board Committee: Charles J. Ross, Chairman;
DeLore Nichols, and Ruth Wheelon

LESSONS FOR MAY, 1936

CONCERT RECITATION FOR MAY, 1936

(Sixth Article of Faith)

"We believe in the same organization that existed in the Primitive Church, namely: apostles, prophets, pastors, teachers, evangelists, etc."

PROJECT FOR CHURCH HISTORY DEPARTMENT

Have the pupils draw a chart showing themselves in their relationship to the bishop of their ward through the Sunday School teacher, the Sunday School superintendent, and then to the bishopric of the ward. It might prove interesting to show the relationship of the various organizations to the bishop.

You might also bring books to class in which pupils could locate flowers which grow in New York and Pennsylvania where the Prophet lived while the Church was being established.

Such intimate details of the flora of the country might serve to enhance their interest in the Prophet and make him seem more like a human being. Hence their interest in the Church might be increased.

CHURCH ORGANIZATION REVEALED

Lesson 17. For May 3, 1936

Text: Quarterly, Lesson 17.

Supplementary References: *Doctrine and Covenants*, Secs. 18, 19, 20, 22, 107; Roberts, *A Comprehensive History of the Church*, pp. 186-198; Smith, *Essentials in Church History*, pp. 84-94; Anderson, *A Young Folks' History of the Church*, pp. 35-38; Evans, *One Hundred Years of Mormonism*, pp. 107-111; Roberts, *Outlines of Ecclesiastical History*, pp. 301-307; Talmage, *Articles of Faith*, pp. 201-214.

Objective: To show that organization is essential to the wise direction of Church affairs.

Outline of Lesson Material:

I. Secular Governments.

- a. Home.
- b. School.
- c. Business.
- d. Nation.

II. Necessity of Church Government.

- a. Duty of Church to care for whole of life here and hereafter.
- b. Prevention of duplication of work.
- c. Specific work of each division of priesthood.

III. Organization of Priesthood.

- a. Aaronic Priesthood.
 1. Deacons.
 2. Teachers.
 3. Priests.
- b. Melchizedek Priesthood.
 1. Elders.
 2. Seventies.
 3. High Priests.
 4. Presiding officers.
 - (a) Presidency.
 - (b) Twelve apostles.

IV. Duties of members.

Lesson Enrichment: In this lesson it will prove helpful to have the pupils learn the various orders of the priesthood and the duties of each group. It will be an interesting thing for the teacher to turn to the New Testament for himself and find what the organization of the priesthood was in olden times. The following references will be merely a suggestive list with which to make a beginning: deacons *1 Tim.* 3:8-12; *Philip* 1:1; teachers *Acts* 13:1; priests *Luke* 1:5; *Rev.* 1:6; elders *Acts* 14:23; 15:6; seventies, *Luke* 10:1-11; high priests *Heb.* 5:1-5; apostles *Matt.* 10.

If the pupils can fix in their minds the idea that the Church in this dispensation has been the same from the beginning to the present in the essentials of its organization, they will then have more respect for a plan which could operate just as well in the early simple conditions as in the complexities of modern life.

Build also a feeling of responsibility when these pupils shall come to the age when they will be called upon to conduct the ac-

tivities which teach the principles of the gospel.

Application: As these pupils learn how they will become worthy members of the Church organization.

Second Sunday, May 10, 1936

Mother's Day

THE CHURCH ORGANIZED

Lesson 18. For May 17, 1936

Text: Quarterly, Lesson 18.

Supplementary References: Most of the references given in the last lesson will help here also. Read in addition Bennion, *What It Means to Be a Mormon*, pp. 99-104; *Ready References*, pp. 56-66.

Objective: *The Church of Jesus Christ of Latter-day Saints was organized under divine guidance.*

Outline of Material:

- I. Fewness of Members.
- II. Order of First Meeting.
 - a. Prayer.
 - b. Sanction asked from those present for Joseph Smith and Oliver Cowdery to preside.
 - c. Sacrament administered and passed.
- III. Revelations Given.
 - a. Records to be kept.
 - b. Joseph Smith to be Seer, Revelator, Prophet.
 - c. Blessings for those who would follow the truth.
- IV. Importance of Asking Support of Members.
- V. Growth of Church.
 - a. Smallness of organization at first.
 - b. New converts.
 - c. Public meetings held.

Lesson Enrichment: In this lesson it might be well to spend some time on the responsibility of the members for the work which is done in the various wards and stakes of the Church. If the people generally could realize that it is largely their own fault when things go wrong in the local organizations, they would perhaps spend less time in finding fault and more time in trying to rectify wrongs and in keeping things from going wrong.

In this lesson it will also prove helpful to work out the definite organization of the Church from ward to stake and from stake to general authorities, naming the officers who are directly responsible for the welfare of the pupils themselves. For instance, in beginning with the pupil, his Sunday School teacher stands directly over him. This teacher, if he is a wise one, will know the pupil

in every phase of his life: his home, his neighborhood, and his school. With this knowledge he can better direct his lessons for the development of the pupil. The teacher is in turn under the superintendent of the whole Sunday School. The superintendent knows what things are essential for the best development of the pupils of all ages and classes. The superintendent is under the bishopric of the ward and receives his instructions in ward affairs from him. In addition, the superintendent is under the direction of the stake board of the Sunday School which has received its instructions from the general board of the Sunday School, which in turn has received its power to act and direct the work from the apostles and the presidency of the Church. This outline is merely a suggestive one upon which the teacher can improve, so that the pupil may learn the value of the dovetailing of the various units of control. Thus the pupils themselves may receive the very best training possible for the learning of the truth concerning the gospel of Jesus Christ of Latter-day Saints.

Application: The pupils themselves have a definite responsibility in helping to carry on the work of the Church by sustaining those placed over them.

THE FIRST CONFERENCE HELD

Lesson 19. For May 24, 1936

Text: Quarterly, Lesson 19.

Supplementary References: Smith, *Essentials in Church History*, pp. 96-100; Roberts, *Outline of Ecclesiastical History*, pp. 308-309; Roberts, *A Comprehensive History of the Church*, pp. 203-206; Anderson, *A Young Folks' History of the Church*, pp. 38-39; Cannon, *A Young People's History of Joseph Smith*, pp. 47-48.

Objective: *To show that by meeting together the spirit of the Lord will work on those gathered.*

Outline of Material:

- I. Value of Special Meetings in Business.
- II. Value of Church Conferences.
- III. First Conference of Church Held.
 - a. June 9, 1830, time of meeting.
 - b. Ninety members and many friends and visitors present.
 - c. Procedure of meeting.
 - d. Results of conference.
 1. New converts.
 2. Joseph Smith resolves to devote all of his time to the ministry.
 - (a) Visit to Colesville.
 - (b) Meeting held there.
 - (c) Baptism.
 - (d) Arrest of the Prophet.
 - (e) Protection of the constable.

Lesson Enrichment: The emphasis could be laid in this lesson on your own particular conferences and what they do to create more feeling of unity and faith among the members of the ward. From this beginning with which the pupils themselves are familiar, you as teachers can readily pass to show them how the same feeling of loyalty and renewed devotion develop from the general conferences of the Church.

It might be well to emphasize at every opportunity that the Lord made known at this first conference that He would give all revelations and commandments for the Church as a whole to Joseph Smith the Prophet. Then tell the pupils that has always been the case throughout the history of the Church. It will be well to lay a strong foundation right here to build the feeling that they will accept today that which the Lord revealed in the beginning of the Church on earth.

At this first conference, the Lord conferred on the Prophet the keys of the mysteries and revelations until such a time as He would appoint some one else in Joseph Smith's stead. The very words are given in the *Doctrine and Covenants*, Sec. 28, verses 1-8, and verse 13.

It might prove a good thing for the teachers to put themselves in complete accord with that which they are teaching. No one can teach that which he does not himself believe. The teacher must then "put his own house in order" if he wishes to touch the hearts and minds of those whom he teaches.

Application: Let the pupils learn to accept those in authority with respect for the positions which they hold.

TROUBLES BEGIN

Lesson 20. For May 31, 1936

Text: Quarterly, Lesson 20.

Supplementary References: Anderson, *A Young Folks' History of the Church*, pp. 39-42; Smith, *Essentials in Church History*, pp. 99-103; Roberts, *A Comprehensive History of the Church*, pp. 205-208, 210-212.

Objective: The Lord will raise up friends to every one in his need so long as he has been faithful.

Outline of Material:

- I. Trial Held at South Bainbridge.
 - a. Reid and Davidson employed to defend Joseph Smith.
 - b. Foolishness of charges against the Prophet.
 - c. Lies of witnesses.
 - d. Case dismissed.
- II. Trial at Colesville.
 - a. Same defenders for the Prophet chosen.

b. Witnesses lie and are caught in their lies.

c. Lawyers feel personal enmity.

d. Case dismissed.

III. Mr. Reid Recounts the Events of the Two Trials.

IV. Trip of Oliver Cowdery and the Prophet to Colesville.

a. Desire to confirm members.

b. Mob gathers.

c. The Prophet and Oliver Cowdery leave for Harmony.

Lesson Enrichment: When the trouble began and the people were trying to convict Joseph Smith of being a liar, they called in Newel Knight to try to make him a witness against the Prophet. The reason they did this was that Newel Knight had been saved from a sad fate by the power of the priesthood which had been given to Joseph Smith.

The occasion was as follows: Newel Knight had been very much impressed with the gospel message. Although he believed what the Prophet preached, he refused to pray whenever he was called upon. He told the Prophet that he would have to wait awhile before he could pray.

Soon Mr. Knight began to be afflicted in a strange manner. His appearance changed to so great an extent that his wife became alarmed. Mr. Knight knew that all was not well with him and asked his wife to send for the Prophet.

The Prophet went and said, "I found him suffering very much in his mind and his body acted upon in a very strange manner; his visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment and tossed about most fearfully."

When the news spread of Newel's condition, many of his friends and relatives gathered at his house. The Prophet soon grasped him by the hand and commanded the devil or evil spirit to leave him. He did this at Mr. Knight's request, for he knew that the evil spirit was what was injuring him.

Since Mr. Knight had sufficient faith, Joseph Smith was able to cast out the evil spirit by the power of the priesthood and in the name of Jesus Christ. Just as soon as the Prophet had pronounced the words, Newel Knight was instantly relieved. At first after the devil had departed from his body, he was very weak but he soon regained his normal strength.

Several people who witnessed this first miracle of the Church were later converted to the faith and became strong defenders of Joseph Smith. It is important to know what Joseph Smith himself said about this experience. "It was not done by man, nor the power of man; but it was done by God, and by the power of godliness; therefore,

let the honor and the praise, the dominion and the glory, be ascribed to the Father, Son, and Holy Ghost, for ever and ever, Amen."

You as teachers can readily see that the enemies of the Prophet would seize upon just this kind of experience to use in trying to prove his charlatanism. Latter-day Saints however can readily believe this kind of power being manifested through the priesthood. If you wish to convince yourselves,

you might turn to the Bible and there read of the occasions when the Christ and the disciples of Him actually demonstrated similar miracles. (*Matthew 8:29-33; Acts 5:16*)

When Newel Knight was called as a witness against Joseph Smith, he also said that the casting out of the devil had been done by the power of God, and not of man.

Application: The pupils should learn that they have nothing to fear from man so long as they remain true to God.



LIVE STRAIGHT

By JAMES I. VANCE, D. D.

You can never get away from yourself. You might as well try to escape from your shadow as to escape from yourself. You are going to live with yourself a long time, probably forever. The man who takes dirt into his life is defiling his closest companionship.

There is no way yet discovered by which to cheat nature. Play the fool and pay the price. "Whatsoever a man soweth, that shall he also reap." Every now and then somebody thinks he can do what no one else has ever succeeded in doing. He can outwit Nemesis and cheat the law. He can have his fling and not pay his fare.

But all the while the conductor is laughing in his sleeve at the simpleton and in an hour that he knoweth not, he is haled to judgment.

A clean life has the enforcement of human experience. It pays to live straight. In the hereafter, a clean life must declare the same kind of dividends that it does here.

Why wait until you are scorched to admit that fire burns? The sensible thing is to learn some things from race experience.

If you want a sound body, live straight. If you court success, behave yourself. If you desire happiness, center right, and human life centers right only as it centers in God. His laws are not the arbitrary fiat of a force God, but the loving counsel of a gracious Father.

There is too much at stake for you to go wrong. Every man has in him sublime possibilities. Why not give yourself a chance? No one can keep you back or hold you down but yourself. The man who wrongs his neighbor hurts himself more than he does the other fellow.

Your will throws the switch. Quit talking about luck. It is the phrase of a baby mind. Throw your soul into gear and pull out. All things are yours—to be sought, to be claimed, to be experienced, to become!

BRIGHAM YOUNG AND THE TRUE USE OF TONGUES

The recent passing of Caleb D. Brinton brings to mind the fact that he was the last living witness of hearing Brigham Young speak to the Indians in their own tongue. The incident occurred near Kanab, Utah, about 1868. The Indians were then on the war path, led by Chief Black Hawk. There were present when this incident occurred, according to Elder Brinton, as he related the circumstance to the writer, himself, Jesse W. Fox, Sr., Ammon Tenney, and Jacob Hamblin, the latter being Indian interpreter for

the occasion. There were four or five Indian chiefs present including Black Hawk. President Young was very anxious to have the Indians stop their hostilities toward the Mormon settlers. During the conversation through Jacob Hamblin as interpreter, President Young suddenly arose and commenced to talk to these chiefs in their own tongue; and according to Elder Brinton's statement, this talk lasted twenty or thirty minutes. This had much to do with the ending of the Black Hawk War.—L. G. Hardy.



PRIMARY

OLD TESTAMENT STORIES

For Children 7, 8 and 9 Years of Age

General Board Committee: Frank K. Seegmiller,
Chairman; Lucy G. Sperry, Delores Bailey

CONCERT RECITATION

"Remember your prayers, little children,
Both morning and evening each day;
The Lord is e'er ready to hear you,
He loves all his children to pray."

LESSONS FOR MAY

HOW OUR HEAVENLY FATHER HEALED A GOOD KING

Lesson 15. For May 3, 1936

Texts: *II Kings* 20:1-11; *Isaiah* 38; Quarterly, No. 15.

Objective: *Through faith and prayer the Lord may help us in times of need.*

Pictures: Standard Pictures, No. 470.

Point of Contact: There have been so many children in our group with good attendance records this year. One has missed only two Sundays. Why were you absent then? Sometimes we all have to miss something because we are ill. Have you ever been sick, very sick. What made you better? How does the Lord help us to get better? Whom do we ask to come to our homes and help us pray? What do we call it in our church when we have Elders pray for the sick (administer) Who has been administered to in our group? Is it just a new thing to have the Lord heal the sick? Who went about the Holy Land helping and healing the sick people? Today we hear about a man who lived long before Jesus and how the Lord helped him to get well just as he has helped you.

Application: Have the children discuss freely and at great length their experience in seeing the sick healed. Let them strengthen their belief by having an opportunity to tell of God's goodness to them.

Relate from your own experience or reading incidents to show the value and benefit in prayer.

Why should we call God "The Best Doctor"? Good doctors say they merely dress

the wound, God does the healing. Don't you think it is reasonable to believe that God uses your doctor in making you well? What could we do before the doctor starts to operate on some one? (Ask the Lord to help the doctor.) What do you think many good doctors do before they start to operate? (They pray too.) When we are ill, whom should we call in beside the doctor? (The elders.)

Explain why some people die even after prayer and faith has been used (God knows best.) What can we do when people are being specially prayed for in our meetings? Where else are sick people prayed for besides in our chapel? (In the temple.)

Study of Lesson Material:

References: Hurlbut's *Story of the Bible*, p. 440; *Primary Sunday School Lessons*, 1933, Lesson 64.

Sometimes men are greatly needed to help in this world. Such was the case with good King Hezekiah. While the Assyrians were threatening Jerusalem with destruction, a terrible illness came upon this great man. The Bible called his sickness a "boil." Probably he was suffering from a cancer or a tumor. At any rate there seemed to be no chance for his recovering from the disease.

One day the prophet Isaiah came to see him. Sadly he told the king to set his house in order for he must die. But the king did not see how he could be spared in such a time or danger. So he prayed fervently to God, asking Him to spare his life.

By this time Isaiah was well on his way home. The Lord heard Hezekiah's righteous prayer. He had desired to live to do good. So our Heavenly Father told Isaiah to go back to the sick king, and tell him that his prayer had been heard, that the Lord had seen his tears and would heal him. In three days he would be well enough to go to the temple to worship. He should live fifteen years longer to be a blessing to his people.

Then Isaiah went back to his king. He told him all that God had said. He also told him to lay on the "boil" (tumor) a plaster of figs. It all seemed so simple to the king that he could hardly believe the prophet's word. So he asked for a sign that it would be so.

Two signs were offered Hezekiah. He chose the more difficult one of having the

sun's shadow go back ten degrees on the sun dial. Shadows naturally go forward, not backward on a sun dial. But it happened as Isaiah said. And in three days the king was well. He also lived fifteen years to bless his people. No king of Judah was more beloved than he.

Suggested Content Outline:

- I. King Hezekiah's Illness.
 - a. Nature of it.
 - b. Isaiah's message to him.
 - c. The king's desire for life.
- II. His Great Prayer to God
 - a. He tells God of his faithfulness.
 - b. The prayer answered.
 - c. Isaiah's promises.
 - d. The sign of the sun.
- III. The King's Recovery.
 - a. The remedy.
 - b. His visit to the temple.
 - c. His fifteen years of righteousness.

Directed Activities: Have a child in the group pray for some of the sick children in the ward or neighborhood. Have the child who is to dismiss Sunday School remember those who are sick. Ask the children to remember in their prayers at home their friends who are ill.

Second Sunday, May 10, 1936

Mothers' Day

No definite program for Mother's Day is being outlined. Conditions and circumstances are such in the various stakes and wards that we feel it advisable to let supervisors and teachers arrange suitable programs for their different needs.

REVIEW LESSONS

Lessons 12-15. For May 17, 1936

1. When we break rules in anything we may expect a. rewards, b. punishment, c. another chance.
2. Jonah went out to sea in a boat to a. catch fish, b. go for a trip, c. get away from the Lord.
3. He found that God was a. everywhere, b. just on land, c. in the skies.
4. God loves children that live a. in Utah, b. everywhere, c. in Europe
5. Color of skin a. makes no difference, b. makes a lot of difference to the Lord.

True-False or Yes-No

6. We should let our good lives speak for us when we pray.
7. If we try to do right the Lord will hear our prayers.

8. Hezekiah was a very foolish king.

9. The Assyrians killed all of Hezekiah's people.

10. The Lord did not answer Hezekiah's prayer.

Write Jonah and Hezekiah on your paper. Fold a line between them. Now put all the words that tell about Jonah under his name and all those that tell about Hezekiah under his name.

whale	boils
fig plaster	storm
Jerusalem	Assyrians
Nineveh	15 years to live
boat	ran away from God
sailors	

FOUR NOBLE JEWISH BOYS

Lesson 16. For May 24, 1936

Texts: *Daniel 1; Quarterly, No. 16.*

Objective: *Observance of hygienic law in food and drink makes for health of body and of mind.*

Memory Gem: They shall walk and not be weary; shall run and not faint.

Pictures: Standard Pictures, No. 47.

Point of Contact: One day I saw two cages of little white rats. In one cage was a little scrawny, skinny fellow with dull looking fur and sore eyes. In the other cage was a big, fat, frisky looking rat with the shiniest eyes and fur. He raced around in the cage while his little twin, for they had been born at the same time, sat all crouched over at one side of his cage. What do you think had made these twin rats so different? (Their food.) What do you think the little rat had been given? (Water, potatoes, and bread.) The other husky rat had been fed milk, lettuce, carrots, some meat, cereal, and cod liver oil. Have you ever seen children who love to eat candy all of the time? They surely look different from a healthy child. What are some of the things we should eat to make us strong and well? What are some foods and drinks to keep away from? You surely know what foods are good for you, so did four little Jewish boys know what to eat to keep healthy.

Application: What do we have in our church that is sort of a health code? (Word of Wisdom.) What does it tell us not to eat, drink and use?

Let's make a chart. Fold your paper in half. On one side, write Health, on the other Sickness. Now draw some foods and drinks that make you healthy. (Milk, water, etc.) Now draw some things that people drink which are not good. (Tea, coffee, wine, beer.) Now do the same with different foods we eat. You may color your pictures to make them seem more real.

Study of Lesson Material:

References: Hurlbut's *Story of the Bible*, pp. 454-456; *Primary Sunday School Lessons*, 1933, Lesson 65; Dalby, *Land and Leaders of Israel*.

Toward the end of the existence of the kingdom of Judah, there lived in Jerusalem some young noblemen. Among them were the four youths of this lesson, of whom the leader was Daniel. When Jehoiakim, one of the last wicked kings of Judah, rebelled against Nebuchadnezzar, the king of Babylon, that mighty monarch, took Jerusalem and sent captive to Babylon many of the nobility. Among those sent were Daniel and his three friends.

Once in Babylon these boys deeply impressed the king. So he ordered that they be sent to school three years that at the end of that period he might use them as his helpers.

At the king's court it is presumed that those who are favored to live there will enjoy the best of food and drink. So the chief of the princes in the palace as a special favor ordered that these four captives should be given rich foods and wine from the king's own table. Now there were two very good reasons why the Jewish boys didn't want these delicacies. In Babylon the meat and wine that the king used were taken from the offerings made to the idols that the king worshipped. To eat and drink them would be to these boys the same thing as worshipping the idols. First of all they must be true to God. So they refused this food and drink. The second reason was that at home in Jerusalem their parents had taught them to use foods largely vegetable in nature. If they did eat meat it must be flesh of clean animals only such as beef and mutton.

The kind chief of the princes who was over them had never thought of food as they did. He feared that if the boys had their way, they would not thrive. The king seeing their poor bodily condition might become angry at him and put him to death. Daniel proposed to his chief that he try them out on their Jewish diet for ten days. The man really loved Daniel and was impressed with him, so he tried the plan. At the end of ten days temperate living had made the four so healthy of body and so bright of mind that the king placed them all in high places in his kingdom.

Suggestive Content Outline:

- I. The Four Captive Nobles.
 - a. Captured by King Nebuchadnezzar.
 - b. Taken to Babylon.
- II. The Two Plans of Living.
 - a. The court's plan.
 - b. The plan of Daniel.
- III. The Test.
 - a. The temperate plan tried.
 - b. The four boys physically more fit.

- c. The four boys mentally more bright.
- d. Their promotions.

THE FORGOTTEN DREAM

Lesson 17. For May 31, 1936

Texts: *Daniel 2*; Quarterly, No. 17.

Objective: *Through faith and prayer the Lord may help us in time of need.*

Memory Gem: If any of you lack wisdom let him ask of God and it shall be given him.

Pictures: Standard Pictures, No. 468.

Point of Contact: Sometimes we have funny experiences when we are asleep. What do we call them? (Dreams) Some people say they never dream. Do you? What makes us have bad dreams? Some people today think that your dreams have a certain meaning. They interpret dreaming of muddy water to mean the person is going to have trouble, or to catch fish mean they are going to receive a lot of money. Not many people really believe in dreams now, but long ago almost every one thought every dream he had was important and had to be told to some wise person so that the meaning could be found. Kings often kept people right at court to interpret their many dreams. What did you dream last night? You are like Nebuchadnezzar. He couldn't remember his dream one morning and grew very worried about it. Doesn't that seem strange to us, but this is how it happens.

Application: What do you think Daniel and the three boys did before they became some of the king's wise men? Oriental kings are often selfish. What told you today Nebuchadnezzar was childish and a bit wicked? (By wanting to kill the wise men.) What do you think Daniel and the three boys did before they went to the King on the first morning? Why was this dream hard to interpret? (Because he had forgotten it.) Who, then, really knows all secrets?

How can we ask the Lord to protect us and tell us the things we need to know? (By prayer.) He told Daniel the last dream and its meaning. Why do you think he still reveals important things to people on earth? When has the Lord really helped you? The next time you really need help, ask the Lord in faith, letting your good life speak for you, and you shall see the same kind God that helped Daniel will help you. Next Sunday I want to know just how the Lord has helped you.

Study of Lesson Material:

References: Hurlbut's *Story of the Bible*, pp. 457, 458; *Primary Sunday School Lessons*, 1933, Lesson 66.

At one time while at the court of the king of Babylon, Daniel and his three friends were placed in a position of very great danger. It happened thus:

King Nebuchadnezzar had had a long and very queer dream. It had made a very deep impression upon his feelings, but he had forgotten the dream. In Babylon the priests were called magicians. They were supposed to be able to interpret dreams. So the king called them all in to interpret this dream.

Their predicament was now great because the king had forgotten the dream. They thought it very unjust for Nebuchadnezzar to require not only that they interpret the dream but also bring the dream up from the land of the forgotten. They protested loudly about the unfairness of this. But the king was a real oriental despot and very arbitrary. If they couldn't tell him the dream he felt that they were impostors and should all be put to death.

Now Daniel and his three friends were included among the magicians. They too must be put to death. The night that things looked darkest, the four Hebrews prayed fervently to the Lord. And he showed Daniel the secret that very night. In the morning Daniel asked the king's captain to take him before the king.

There in Nebuchadnezzar's presence Daniel told the dream to his master. He first, however, said that he had received it from his God in heaven who was not powerless to reveal secrets as were the idol gods of the magicians.

When the king heard it he was filled with wonder. He fell down on his face and worshipped him. Then he gave him many presents and made him ruler over the whole province of Babylon. So the Lord not only saved Daniel and his friends, but honored Daniel very much.

Suggested Content Outline:

- I. The King's Dream Forgotten.
 - a. He tries in vain to recall it.
 - b. He tries out the magicians.
 - c. His offered rewards—his threats.
- II. Daniel Succeeds.
 - a. Peril of Daniel and his friends.
 - b. Their prayers.
 - c. The Lord reveals it.
 - d. He tells the king.
- III. Daniel's Rewards.

MAMA LARK

By Ivy Houtz Woolley

*A lark sat on my window sill
And sang as if his throat
Would burst if in his heart he left
One tiny, unsung note.*

*He hopped around the while he sang
Then as he flew away,
I took the measure of his song
And sang it in my lay.*

*Of youth, of love, and home I sang;
Each joy I warbled more,
When lo, a tiny curly head
Was thrust within my door.*

*I clasped my darling in my arms
And kissed her o'er and o'er;
She pursed her red lips up and said,
"Dear Mama Lark, sing more."*

*So there we sat a-rocking
Until the room grew dark.
She's sixteen now, but calls me still
Her own dear "Mama Lark."*



KINDERGARTEN

NEW TESTAMENT STORIES

For Children 4, 5 and 6 Years of Age

General Board Committee: Geo. A. Holt, Chairman;
Inez Witbeck, Marie Fox Felt

CONCERT RECITATION

Every morning seems to say,
"There's something happy on the way
And God sends love to you."

LESSONS FOR MAY

Songs for the Month: "The Dearest Name"—*Kindergarten and Primary Songs*—Frances K. Taylor; "My Mother"—Moiselle Rensstrom—page 191—April, 1933, *The Instructor*; "Daddy's Homecoming"—*Kindergarten and Primary Songs*—Frances K. Taylor; "Darling Mother"—April, 1934, *The Instructor*.

THE SPECIAL REVIEW PERIOD

Lesson 74. For May 3, 1936

Today ends our study of the life of Christ for a while. We turn now to a study of God's messages as told by Old Testament characters in the settings of that day. Let us make this review period outstanding and impressive. Jesus came to teach us what to do if we desire to live with our Heavenly Father again. Let us name those things. Have a number of pictures with you illustrating your points. Have the children select those pictures which show kindness, obedience, worship through prayer, honesty, consideration, etc., as these are mentioned. If we do all these things we are happy, since we know that we are pleasing our Heavenly Father, are making happy those around us and that after we die we may reawaken and live with those we love.

It would be very interesting, if you would place before the children a number of the colored pictures used in this series of lessons. Have them select the one they like most and tell you the story of it.

Review one of the Rest Exercises used last month.

MOTHERS' DAY PROGRAM

Lesson 75. For May 10, 1936

Note: If the Kindergarten children are asked to participate on the program the following songs, gems and activities are submitted for your selection.

MEMORY GEMS

1. Mother so loving and father so true
Sister and brother and wee baby too;
All love one another and each does his part
To show, by kind actions, the love in his heart.
2. "We love you, darling mother."
This we tell you here today,
And we promise that our actions
Full of love shall be always.
3. I'm thankful for a lot of things,
But one above all other—
The biggest blessing of my life—
The love of you—my Mother.
4. Of all the dearest names I know
Or yet have ever heard
The sweetest that from lips can flow—
My "Mother" is that word.

Additional appropriate poems suitable for Mother's Day programs may be found in *Instructors* for March and April, 1933, and March, 1934.

Appropriate songs may be found listed with "Songs For the Month" listed above.

THE BIRDS

Lesson 75a. For May 17, 1936

Note: Since there are five Sundays in the month of May, an extra lesson, not found in our textbook, *Life Lessons For Little Ones*, is hereby provided.

Objective: God is pleased with those who respect and care for His creations.

Approach: These early spring days are beautiful days. How many awaken early

enough to enjoy the refreshing air and the bright sunshine? Do you hear anything as you walk around outside? What kind of birds are they? All these birds are our friends. Who can tell me in what ways they help us. (Show apple or any other fruit that is wormy.) Part of it cannot be used because of the worm hole. The worms would spoil most of the fruit, vegetables and trees if it were not for the birds. Have you seen a robin redbreast with a worm in its mouth? The bluebirds eat a great many too. The Meadow Larks and Blackbirds eat caterpillars so that the leaves on the trees are saved. There are tiny bugs and insects that crawl into the bark of trees. Here is the picture of a bird. He has a long bill. Do you know his name? What is Mr. Woodpecker doing? Heavenly Father has caused his feet to grow so that he can hold to the trunk of the tree and peck and peck away. He eats many insects. The flies and mosquitoes cause a great deal of trouble, don't they? Some birds help us by eating them. (Talk about fly catchers and swallows where children are familiar with them.) What can we do for the birds to thank them? Yes, we can feed those who stay with us in cold weather. They do not need to be fed in the summer time, because there are so many seeds and insects for them to eat. We can show them that we love them by being kind to them and doing them no harm.

Story: I once heard of something very strange that happened to all the birds in the town of Killingworth. It was springtime and the fruit trees were in blossom. The bluebirds and robins were busy in the tree-tops building their nests. They sang merrily as they worked. The sparrows were as noisy and chirpy as the sparrows we see here. But the big black crows were the noisiest birds of all. They crowded about the trees in the fields where the farmers were plowing the ground. One farmer said, "You noisy rascals! How I wish we could get rid of you! You will eat the wheat that I'm going to plant just as soon as it is ripe." He went to his neighbor and said, "Can't we do something to get rid of the birds? They are such a nuisance." His friend said, "I wish we could do something. As soon as my cherries are ripe, the little thieves will be in my cherry orchard."

At last a meeting was called to see what could be done about the birds. All the men of the town went to it. The farmers said, "Let us destroy the birds." But the school teacher said, "Oh, don't kill the little birds. They make sweet music for us all. The Thrush's song is so beautiful in the morning. The Bluebirds perched high up in the tree-tops pour forth their rich melody. And don't you love the cheery song of the Meadow Lark? And would you slay our lovely songsters just because they eat a few handfuls of wheat,

rye and barley or peck at your cherries. The cherries are not nearly so sweet as the songs of the birds.

"Do you ne'er think what wondrous beings these?"

"What would our fields and orchards be without the birds? Would you rather see insects all around and bugs crawling here and there than to see the birds flitting about and singing their happy songs? You say they are thieves. But they keep away harmful insects which will eat the leaves off all your grain and trees and you will have no harvest."

The farmers just laughed at the school teacher. They thought that he did not know any more about birds than they did. And they would have their way. So every dear little bird was killed.

The hot days of summer came. There were no birds to make the days pleasant, but in their stead, caterpillars everywhere. In the orchards and hanging from trees they ate the green leaves until there was no shade from the hot sun. Insects and bugs were hopping or crawling in the fields and gardens. The beautiful flowers could not live. People could not walk about without worms falling on their hats and clothes. The farmers had found out their mistake when it was too late.

"We must do something to have the birds with us again," they said. So the next spring they thought of a plan. One day a wagon filled with green branches of trees was drawn through the streets. It was a strange sight, for hanging among the branches were bird cages filled with birds. The farmers had sent away to another country to get every kind of bird they could. There were (let children name the kinds of birds) in the cages. But they did not keep them there long. What do you think they did with them?

And they took good care that no one harmed the birds.—Adapted from Longfellow's "Birds of Killingworth."

THE FIRST FAMILY

Lesson 76. For May 24, 1936

Texts: *Genesis 1; 2; 3; 4:1-2; The Pearl of Great Price—Book of Moses, Chaps. 2; 3; 4; 5; Life Lessons For Little Ones—Second Year.*

Objective: God is pleased with those who respect and care for His creations.

Lesson Enrichment: How many of you have been for a lovely ride to see all the beauties of this springtime? I am sure that in your heart you wanted to say a little "thank you" prayer to our Heavenly Father for all the green grass, the beautiful flowers and the sweet songs of the many birds that have come to make our lives so happy. Can you tell us something else that you saw for

which you could say "thank you"? The baby calves in the fields, the baby chicks, the tiny kittens and frisky little puppies all make us happy to see. Wouldn't we all enjoy an opportunity to play with them.

I was wondering where all of these things came from? Who can tell us who made them all? Yes, it was God, our Father in Heaven. Most wonderful of all His creations are the bodies we have. He wants us to take good care of these bodies, because some day we will give them back to Him and He wants them to be better and stronger than when He gave them to us. He has given us the kind of food we should eat, the fresh air to breathe, refreshing sleep and loving parents and teachers to help us live as we should.

Today and every day we are all happy aren't we? Heavenly Father is glad when we appreciate and treat kindly all of his creations.

Application: Talk with the children about the care of their surroundings—the furniture in the home, the lawns and gardens outside, the property of others, the clothes that are provided for them, etc.

Rest Exercise: Sing the song, "I Love Little Pussy," found in the *Kindergarten and Primary Song Book*, by Frances K. Taylor. Pretend at giving the kitty a bowl of milk to drink. Shake the crumbs from the tablecloth where the birds can find them. Take deep breaths of good fresh air and crowd out the bad, stale air. If the opportunity is yours and you are convenient to an outside door walk with the children around the building once, each one taking as many deep breaths of air as he can. The walking exercise is very good. If each one has bright eyes, he will also be noticing some of Heavenly Father's creations.

NOAH AND THE ARK

Lesson 77. For May 31, 1936

Texts: Genesis 6:5-22; 7; 8; 9:1-17; *Life Lessons For Little Ones*—Second Year.

Objective: God promises peace and protection to those who obey His word.

Lesson Enrichment: To obey is to show love. Our parents have lived much longer than we little children have. They know those things that will bring us happiness and peace. They represent our Heavenly Father in the guidance of our lives. If we obey

them, it will be easier for us to obey our Heavenly Father. Everyone is happier if he obeys our Heavenly Father.

Long ago Noah listened to Heavenly Father's instructions. This obedience brought him peace and protection. We, too, will be so blessed if we obey.

Rest Exercise: Let the children represent a storm. Stand. Wave the arms forward to be the wind. Wave the arms slowly above the head to be the floating clouds. Drop the fingers to the floor to be the rain, slowly at first, then faster and faster. Touch the finger tips above the head to be the sun. Take hold of each other's hands. Raise them high above the head to be the rainbow.

ACTIVITIES DURING THE PRIESTHOOD PERIOD

This month could be one in which both father and mother are honored. Have the children bring magazine pictures. Cut them out and paste in a scrapbook. The words to songs about father and mother or little memory gems about them that the children know, could be typewritten and placed beside the pictures. The book most neatly arranged and put together should be given special recognition.

CRADLE ROLL LESSONS

The book "Cradle Roll Lessons," has as the lesson for the first Sunday in May "The Baby Jesus in the Temple." This is the day Jesus received His name. Your tiny tots received theirs but a short time ago. Talk about that day, and how proud the fathers and mothers are to bring their babies to church to have one of our Heavenly Father's servants give them a name, just as was Joseph and Mary to bring the baby Jesus. Urge the little folks to stay to Fast Meeting to see this done.

The next Sunday is Mother's Day.

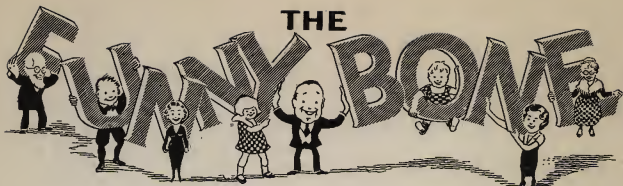
On the third Sunday, it is suggested that you use the Bird Story as provided for the Kindergarten Teachers. Birds are always interesting and appealing to tiny tots.

On the fourth and fifth Sundays the lessons of "The First Garden" and "The First Man and Woman" parallel the Kindergarten lessons and may be used if desired.



We need love's tender message taught
As only weakness can;
God hath his small interpreters;
The child must teach the man.

—Whittrier



"Everything is funny as long as it is happening to somebody else."—Will Rogers.

Suspicious

"D'you know, Mrs. 'Arris, I sometimes wonder if me husband's grown tired of me."
"Whatever makes you say that, Mrs. 'Iggs?"

"Well, 'e ain't been 'ome for seven years."
—*London (Ont.) Advertiser.*

Two More Guesses

Excited Young Father: "Quick! Tell me! Is it a boy?"

Nurse: "Well, the one in the middle is."
—*Daughters of America Magazine.*

Filial Love

Dad: "Son, I'm spanking you because I love you."

Son: "I'd sure like to be big enough to return your love."—*The Nebraska Farmer.*

He Asked One

Bobbie asked so many questions that finally he wore out his mother's patience and was packed off to bed. Later his mother repented. She tiptoed upstairs, knelt beside his bed, and told him she was sorry.

"Now, dear," she said, "if you want to ask one more question before you go to sleep, ask it now, and I'll try to answer."

Bobbie thought for a moment, then said, "Mother, how far can a cat spit?"

He Should Pass

Insurance Doctor: "How old was your father when he died?"

Applicant (determined to pass): "104."

Insurance Doctor: "What did he die of?"

Applicant: "Strained his heart playing football."

Definite Proof

Teacher: "Johnny, who was Anne Boleyn?"

Johnny: "Anne Boleyn was a flat iron."

Teacher: "What on earth do you mean?"

Johnny: "Well, it says here in the history book 'Henry, having disposed of Catharine, pressed his suit with Anne Boleyn.'—*Santa Fe Magazine.*

That's Too Vague

Heard in the Tube: "How old should you say she is?"

"Oh, somewhere in the middle flirties!"

—*Everybody's Weekly (London).*

Good Old P. A.

Neighbor: "So your son got his B. A. and his M. A.?"

Proud Dad: "Yes, indeed, but his P. A. still supports him."

In a Woodless Age

When everything's made of concrete,
In a world where there's nary a stick,

The child that has been indiscreet

Will have to be spanked with a brick.

Bang!

Two students on a train were telling about their abilities to see and hear. The one said:

"Do you see that barn over there on the horizon?"

"Yes."

"Can you see that fly walking around on the roof of that barn?"

"No, but I can hear the shingles crack when he steps on them."

Consideration

Prof.: "If there are any dumbbells in the room, please stand up."

A long pause and then a lone freshman stands up.

"What, do you consider yourself a dumb-bell?"

"Well, not exactly that, sir, but I hate to see you standing all alone."

Tragedy

"Yes," said the old man. "I have had some terrible disappointments, but none stands out over the years like the one that came to me when I was a boy."

"And what was it?"

"When I was a boy I crawled under a tent to see a circus and discovered it was a revival meeting."—*Lewiston Journal.*

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